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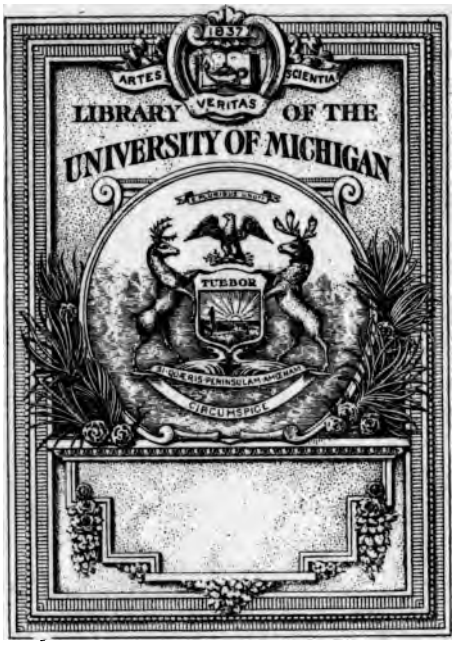

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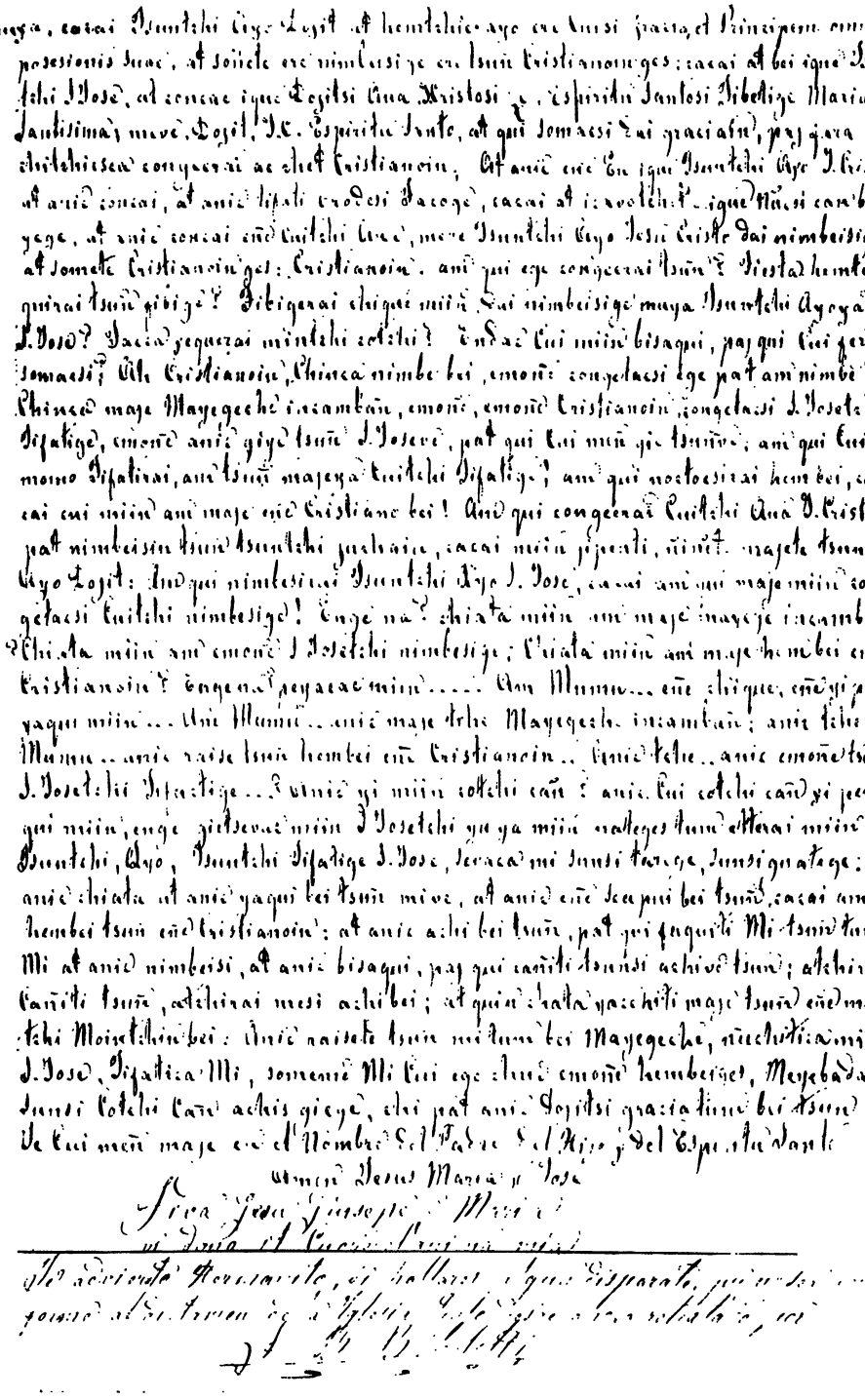
Moseteno Vocabulary and Treatises



Facsimile of Folio 41 left of Bibolotti's Moseteno Treatises Reduced size
Manuscript in possession of Northwestern University Library

Moseteno Vocabulary and Treatises

By

BENIGNO BIBOLOTTI

Priest of the Franciscan Mission of Inmaculada Concepción de Covendo in Bolivia

From an Unpublished Manuscript in possession of Northwestern University Library

with an introduction by

RUDOLPH SCHULLER

Formerly of the Museu Goeldi, Pará, Brazil

Evanston and Chicago
Northwestern University
1917

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Evanston, Illinois

NOTE

The disruption of diplomatic relations between the United States and Austria-Hungary made it necessary for Dr. Schuller to leave this country. He was granted a safe conduct to return to his native land and sailed from New York on May 4th.

At the time Dr. Schuller left Evanston he had completed only a rough draft of the Introduction which is here published. Fortunately, Professor Franz Boas of Columbia University was able to recommend Dr. Truman Michelson of the Bureau of American Ethnology, Smithsonian Institution, Washington, D. C., as one well fitted to undertake the final revision of the important linguistic part of Dr. Schuller's Introduction, which is to be found on pages xxxviii to xcv. The historical part of the Introduction was revised by my colleague, Professor Georg Edward, and myself. To both Dr. Michelson and Professor Edward the University owes thanks for the successful accomplishment of their task.

Dr. Schuller had supplied an English translation of the whole vocabulary, but it did not seem to me that such a translation added anything of value. I have, therefore, omitted it. It seemed to me also desirable to reproduce the manuscript exactly as Bibolotti left it with all its errors and mistakes. Bibolotti was not a highly educated man and, as he tells us himself, was not writing for scholars, but for future missionaries among the Mosetenos. Dr. Schuller had undertaken to correct many of Bibolotti's errors and supply omissions. At my request Professor Edward and my assistant, Miss Agnes L. Mowbray, were kind enough to undertake the very laborious task of making the changes in the printed proof needed to make the reproduction of the manuscript correspond to the original.

It does not fall within my province to discuss the value of the manuscript discovered by Dr. Schuller and the importance of his work. The most important part of the material was submitted to Professor Franz Boas of Columbia University, the leading authority in this country in the field of American anthropology and ethnology. Under date of April 3d, Professor Boas wrote: "Dr. Schuller has evidently done a very large amount of work in extracting characteristic grammatical features, and although I am sure that he would be the last to claim that this is a complete grammar of the language, it is much more than we ever knew before. It is difficult to convince any one who has not done work of this sort how laborious is the work that Dr. Schuller has undertaken." In view of the opinion of Professor Boas I did not hesitate to order the publication of this book. As stated by Dr. Schuller in his Preface, the publication was made possible by the generosity of the constant benefactor of Northwestern University, Mr. James A. Patten.

It may not be amiss to express here the hope that it will be possible at some later date to publish some of the other manuscript material relating to South America, now in possession of Northwestern University. This material is chiefly of importance for modern Bolivian history, the most interesting section being the correspondence for the years 1841 to 1852 of General José Ballivian, President of Bolivia from 1839 to 1848.

WALTER LICHTENSTEIN.

Northwestern University Library
Evanston, Illinois
July 1, 1917

PREFACE

Northwestern University Library possesses a fairly large collection of unpublished Spanish manuscripts which are probably unique in the United States. They are specially noteworthy as far as they relate to the modern development and internal political life of Bolivia. Professor Lichtenstein, Librarian of Northwestern University, acquired this material, consisting of books, pamphlets, early periodicals and the like, from Señor Donato Lanza y Lanza during a sojourn in Bolivia.[1]

In September 1916, Professor Lichtenstein asked me to arrange and collate the manuscripts and prepare them for the binder. While examining the different packages[2] in order to make a preliminary selection of the papers according to the subjects treated in them, I found Bibolotti's manuscript dealing with the Moseteno language.

The unexpected discovery is all the more important since it concerns extensive materials gathered together by a yet unknown author of a relatively little studied Bolivian aboriginal idiom spoken by Indians who have almost vanished. If there are still a few of them remaining without foreign admixture, they are destined to be absorbed completely in the near future by the process of amalgamation. This phenomenon has been going on slowly but infallibly everywhere in South America. The reasons are palpable. It is due partly to the continuous and irresistible advance of modern civilization, and partly to the fact that the primitive cis-andine fishing and hunting tribes have little capacity for resistance. These Indians, although strong, healthy and relatively happy, as long as enjoying un-

[1] For further details, see "A Trip to South America," Northwestern University Bulletin, Vol. XVI, No. 1, September 3, 1915.

[2] The folders of these packages were labeled: "Banco Hipotecario de Bolivia."

bounded liberty far off from the temptations of civilized life, upon the slightest contact with the latter begin at once to degenerate. The physical and moral conditions of these people so badly treated by fate become gradually undermined. They are condemned to irremediable destruction. Within a few years the name of the Moseteno will be added to the alarmingly long list of extinct South American Indian tribes.

It was my desire to have the manuscript published. Mr. James A. Patten, President of the Board of Trustees of Northwestern University, became interested in this work, and he generously furnished the funds necessary for the publication of this book.

RUDOLPH SCHULLER.

Evanston, Illinois
February 23, 1917

TABLE OF CONTENTS

NOTE v

PREFACE vii

INTRODUCTION —

THE MANUSCRIPT xi

THE AUTHOR xiii

THE MOSETENO INDIANS AND THE FRANCISCAN MISSIONS . xiv

CRITICAL ANALYSIS OF PREVIOUS WRITINGS ON MOSETENO . xxv

NOTES ON PHONETICS xxxviii

VOCABULARIES —

The Human Body xl

Relationships xliii

Society xliv

Religion, etc. xlv

Diseases, etc. xlv

Ethnography xlvi

Nature xlix

Colors lii

GRAMMATICAL PROCESSES —

Nouns lii

Number lii

Gender liii

Formation of Nouns liii

Grammatical Cases lvi

Adjectives lix

Pronouns lx

Personal Pronouns lx

Possessive Pronouns lx

Relative and Demonstrative Pronouns lxi

Indefinite Pronouns lxii

Interrogative Pronouns lxii

GRAMMATICAL PROCESSES—continued
Numerals lxiii
Adverbs lxiii
Prepositions lxiv
Conjunctions lxiv
Verbs lxiv
Verbal Stems lxiv
Classification of Verbs lxvi
Tenses lxx
The Imperative Mood lxxii
The Participial Mood lxxix
Other Moods lxxx
GENERAL OBSERVATIONS — lxxxii
Suffixes lxxxix
Reduplication xc
Affiliated Languages and Peoples xci
APPENDIX A xcvi
APPENDIX B ciii
APPENDIX C (Bibliography) cviii
BIBOLOTTI'S MOSETENO VOCABULARY AND TREATISES 1
FACSIMILE OF FOLIO 41 LEFT OF BIBOLOTTI'S MOSETENO TREATISES . . . . . *Frontispiece*
MAP OF BOLIVIA xvi

INTRODUCTION

THE MANUSCRIPT

The manuscript is unquestionably an autograph consisting of 42 folios taken out of a ledger, 370 mm. by 250 mm. in size. The pages are ruled in red ink. Every two pages facing each other are numbered alike. The number is printed in black ink. The following folios are missing: 3 right, 4 left, 10 right and 11 left. They had evidently been lost before the author began to write his vocabulary.[1]

On the top of page 1, we read: "Vocabolario Espoñol — Musateno etc. etc." The rest of the page is blank. On the top of page 2, which is also blank, is inscribed: "C(on)ta C(orren)te de los SS^{os} Cortados $ Debe Haber" (Account of Messrs Cortados). Both these inscriptions are in the author's handwriting.

The Spanish-Moseteno vocabulary begins with the word *abajo* page 3 and ends on page 60 with the word *zuriaga* (instead of *zurriaga* "whip"), beneath which occurs a vote of thanks in Latin followed by the author's initials.

Specimens of the four elementary methods of calculation are to be found on pp. 61–62.

On page 64 there occur the personal pronouns and conjugations of verbs.

The formation of the plural of certain nouns is shown on page 65. This part is followed by a note referring to a "Doctrina Cristiana" the author had composed in the same Indian language. Unfortunately that interesting document could not be found among the manuscripts now in Northwestern University Library.

Forty-eight sentences, chiefly relating to religious matters,

[1] For the purposes of the following discussion I have used the ordinary system of numbering the pages in a consecutive order.

and a short prayer with interlinear Spanish translation, occupy pp. 65–69.

A brief address to "Little Brother," followed by a panegyric upon the immaculate conception of St. Mary, the latter in Moseteno only, runs from p. 70 to p. 72. And at the end there appears a postscript again addressed to "Little Brother."

The second panegyric, likewise in Moseteno only, occupies pp. 73–74. It is followed by another short note in Spanish signed by the author.

The third panegyric, pp. 75–76, is written also only in Moseteno. It is dedicated to St. Michael, the patron of the Moseteno mission of San Miguel de Muchanes.

Short allocutions in Italian appear at the end of each of the panegyrics.

The panegyrics are followed by an "epilogue" in Spanish dedicated to the memory of the late superior, Father Cerdá. The author, whose Spanish might be better, relates certain incidents in the life of Father Cerdá, who died in February 1868 at the Moseteno mission of Santa Ana, situated on the Senvapi River. This part of the manuscript, running from p. 77 to p. 82, is dated and signed by Father Bibolotti.

Sixteen "Familiar Sentences (phrases) for Beginners" follow on page 83. They are identical with those published by Father Armentia in 1902. Armentia seems, as will be shown hereafter, to have copied them word for word from Bibolotti's manuscript.

The last page is left blank.

We can only surmise as to the time when the manuscript was written. It is dated Covendo, May 20, 1868. Yet the work itself undoubtedly represents the knowledge Father Bibolotti had acquired of the Moseteno language during his eleven years' residence among these Indians. Bibolotti's letters are uniform and the manuscript is very legible. Several corrections written in different ink seem to have been made after the whole had been written. Somewhat disturbing are the frequent repetitions of words of the same meaning. Yet similar defects occur in modern works destined exclusively for scientific purposes, as,

for example, in Armentia, whose Moseteno vocabulary is said to be the latter's own production.

THE AUTHOR

The author of the manuscript is Benigno Bibolotti. His life and career up to the year 1857 are entirely veiled in obscurity. Judging from the Spanish, from occasional Italian words which, when writing the Moseteno vocabulary, the author seems to have used involuntarily,[1] and also from the fact that his family name was Bibolotti, it is clear that he was an Italian by birth. He joined the Franciscan Order, but it is not known when and where he took the vows. Having been appointed *cura conversor* — spiritual pastor — of the Moseteno Indians, he arrived, according to his own statement,[2] as early as October 3, 1857, at the Moseteno mission of Inmaculada Concepción, also called *Guachi*. We are assured that in the same year Bibolotti accompanied by the missionaries Father José Maria Ciuret[3] and Father Bernardo Clerici,[4] both of the same order, made an expedition across the wilderness of the Department of the Beni, then visited the Araona Indians and other savage tribes in the forests along the headwaters of the Madre de Dios.[5]

As for any other information, we only know from the author's own statements that on May 20, 1868, he still was in charge of the Moseteno mission called Inmaculada Concepción de Covendo, where he seems to have been living ever since 1857. On the former date he finished and signed the Spanish epilogue of our manuscript, dedicated to the memory of his deceased

[1] *Polenta* instead of *mazamorra; parlar, secur*, etc.

[2] Folio number 43 left.

[3] Afterwards pastor at Jesús de Cavinas, a Cavineño Indian settlement in the province of Caupolican, Bolivia. He was a *buen lenguaraz* — expert linguist — of the Cavineño language. The latter is a different idiom from Tacana; cf. Cardús, "Las Misiones Franciscanas," etc., pp. 169, 170, 172, 173.

[4] Missionary of the Tacana settlement of San Antonio of Tumupaza, Caupolican, Bolivia; cf. Cardús, op. cit., pp. 165–168.

[5] As to this assertion we must rely upon Armentia, "Navegación del Madre de Dios," pp. 27–28. He does not give his source of information.

superior Father Pablo Mateo Cerdá, Prefect of the Moseteno missions.[1]

Bibolotti confesses frankly that he may not always have ascertained the facts correctly; that there may be found mistakes in the vocabulary as well as in the texts. If such is the case, he will thankfully accept corrections that sincere critics may suggest. His work was not written with the intention to serve scientific purposes, but simply as a kind of guide for young missionaries, who in the years to come should take the heroic decision of consecrating their energies to the material and spiritual welfare of those poor Indians "short of intelligence and of memory." "It is useless to talk in elevated terms to them," remarks the author. As a missionary, he cares only for the happiness of his community in the future life.

THE MOSETENO INDIANS AND THE FRANCISCAN MISSIONS

The primitive fishing and hunting tribes who inhabited the vast virgin forest regions of eastern Peru and northern Bolivia, the so-called *montaña*, were commonly termed Chunchos.[2] This word is undoubtedly of Quechua origin.[3] Those Spanish adventurers who first dared to penetrate the unhealthy and pathless wilderness to the east of Cuzco in search of the supposed treasures of Paytiti[4] must have learned that designation from their Ynca yanaconas.[5] Chuncho seems to be the nickname which the Quechua Indians used to apply indiscriminately to all savage and semi-civilized transandine Indian tribes.

The word is therefore a collective name, and as such it is naturally of little value in a scientific classification of South

[1] More details as to the author's life may possibly be found in the archives of the Franciscan monks in Bolivia.

[2] Lafone Quevedo asserts, however, that the Moseteno are *erroneously* called Chuncho, though he fails to give reasons which might justify such an assertion.

[3] See my articles on the matter and "Interview," Iquitos, 1908.

[4] Another of the many versions of the Indian legend of "El-Dorado."

[5] On etymology and meaning, cf. Rodolfo Lenz, "Diccionario Etimolójico," Parte II, Santiago de Chile, 1910, No. 1473, pp. 777–779.

American Indians. Chunchos are the Campa-Machiganga Indians from the upper Ucayali as well as the Moseteno from the Beni. The name is thus perhaps a mere synonym of *selvicola*.

According to the French explorer Alcide D'Orbigny,[1] the Moseteno are called Maniqui,[2] a name which is said to have been given them by the Yurucaré Indians, their eastern neighbours.[3]

Of comparatively recent origin is the appelation Magdalenos, applied to the Moseteno after they had kidnapped a daughter of the governor of the Province of Yungas.[4]

Chumanos, or Chomanes, which is the fourth name under which the Moseteno appear, is especially used in the Spanish original documents referring to early exploring expeditions that were made by fortune-hunters and by Franciscan missionaries in far northwestern Bolivia.

One of the oldest known official dispatches which contains references to the Chumano Indians, is, as far as it is possible to ascertain,[5] the description of an expedition, *entrada*, in the habitat of the Moseteno and adjoining parts, carried out in 1621 by the Franciscan missionary Fray Gregorio de Bolívar.[6]

Chumanos as eastern neighbours of the Aguachile Indians of Apolobamba[7] are likewise mentioned in the *Información* given in 1681 by the Licenciado Don Andrés de Mollinedo.[8]

In the report made by the Franciscan missionary Fray Juan Muñóz on his journey across the "provinces of the Chuncho

[1] "L'Homme Américain," p. 365.

[2] According to Cardús, "Las Misiones Franciscanas," p. 290, the Chimanes were living on the banks of the Maniqui.

[3] Armentia, "Anales," tomo LII, p. 296.

[4] Armentia, l.c., pp. 294–295: The young lady, named Magdalena, died broken-hearted in captivity among the Indians.

[5] There are probably older documents respecting such *entradas* in the *montaña*, which were undertaken by the Franciscans of Chuquiabo and by the barefooted Austin friars of Cuzco. From references we know that the latter attempted as early as 1550–1560 the conversion of the savage tribes, who then lived in the forests east of Cuzco. All these important narratives and accounts are still unpublished.

[6] "Relación," in Maurtua, "Juicio," tomo VIII, pp. 218, 220, 227 and 230.

[7] Armentia, "Navegación," p. 4.

[8] Maurtua, op. cit., tomo XII, p. 70.

Indians,"[1] we find enumerated the following Indian tribes: Aguachiles, living in sixteen settlements; Sabaniones, in four villages; Uchupiamonas, in ten villages, and Pasaramonas, in about eight hamlets. In addition, the Antonios,[2] the Pamaynos, the Masizes, the Araonas, the Vacanaguas,[3] the Sarionas, the Saparunas, and finally, the Chumanos, who were distributed in more than thirty great villages.

The habitat of the Moseteno-Chumano embraced the mountainous regions to the east of the Beni, more or less between 15° and 16° south latitude, and 69° to 71° longitude west of Paris. Their eastern neighbours were the Yurucaré; in the north they reached as far as the territories occupied by Mobima and Moxo, or Mojo, tribes, and in the northwest they touched Tacana and Leco speaking peoples. The natural border to the south and the west is the range of the higher Andes.

Unfortunately, we do not know when and under what circumstances the first missions were founded among these Indians. The modern authors, who chronicled the life of the Franciscan missionaries among the savage Indians of Bolivia, furnish very little information respecting the foundation of the different missions during the sixteenth, seventeenth and eighteenth centuries. Most of the original documents which would cast full light upon the marvelous achievements of those intrepid and disinterested men, whose names are as yet recorded in no history, are dispersed and remain still hidden in the archives of America and Europe.[4]

[1] "Carta de los misioneros fray Juan Muñóz, fray Juan de Ojeda, etc., al Obispo del Cuzco," etc., in Maurtua, l. c., pp. 96–103. See also "Expediente promovido por Fr. Isidoro de Cala y Ortega sobre el estado y las necesidades de las misiones á cargo de los franciscanos del Cuzco. Años 1750–1754," l. c., pp. 121–137.

[2] Probably the Tacana of San Antonio de Tumupaza.

[3] The name is surely of Pano origin.

[4] The noble example given by Father José Amich in his work, "Compendio historico de los trabajos, fatigas, sudores y muertos que los ministros evangelicos de la Serafica Religion han padecido por la conversion de las almas de los Gentiles en las montañas de los Andes," etc., Paris, 1854; by the missionaries of the "Colegio de Propaganda Fide de Santa Rosa de Ocopa," Peru, and by Father José Cardús, the author of the most important book on the Franciscan missions among the Guarayo Indians, entitled: "La doctrina cristiana explicada en Guarayo y en

From the known original documents, we can infer that in the second half of the eighteenth century the Franciscan missions in northern Bolivia enjoyed much prosperity. Thousands of converts and neophytes of the different Indian tribes had been gathered together in settlements (*reducciones*), where under the protection of pious and zealous friars they lived happily together as useful members of that Christian republic. Father Simón de Sosa founded in 1770 the mission of Cavinas.[1] In 1771, Father Pérez Reynante established Santiago de Pacaguáras.[2] To about the same period can be traced the foundation of Purísima Concepción de Apolobamba, San Juan de Buenavista, Nuestra Señora de el Juncal de los Aguachiles, San Francisco de los Pasaramonas, Santísima Trinidad de Jariapo, San Joseph de los Uchupiamonas,[3] San Antonio de

Castellano para uso de los neófitos de las misiones de S. José de Tarata," Cochabamba, 1883, ought to be imitated without delay by the friars of the "Colegio de Propaganda Fide," in La Paz, Bolivia. The documents relating to the different *entradas* of the missionaries in the past centuries should be published at once with all details referring to the savage Indians, their languages, their manners and customs, and so forth, and whenever possible the spelling of the originals should be retained. In order to simplify and to facilitate the task, it would be most convenient to bring together, for instance in the monastery at La Paz, all manuscripts which are still existing concerning this matter in the different Bolivian missions. From reliable sources we know positively that the earlier missionaries used to make very detailed reports on their journeys across the territories where the Tacana, Leco, Moseteno, etc., lived. Those writings were usually accompanied by sketch-maps. There was, for instance, a map constructed after 1770 by Father Fray Bernardino Bustios, "Compendio breve de discursos varios sobre diferentes materias y noticias geográficas," etc., formado por Pablo José Oricaín, 1790; in Maúrtua "Juicio," tomo XI, p. 376, with a careful account inscribed therein of the different Indian tribes the missionary had met during his perilous voyage through this wilderness. This all-important map seems to be lost forever, though similar documents may still exist in the archives of the Franciscan monasteries in Bolivia. Careful researches in the archives of the "Colegio de Propaganda Fide" and of the General Monastery at Rome would surely bring results. Among the Franciscan friars at La Paz there are undoubtedly many capable members who could be intrusted with the important task. The Fathers would thus not only free themselves from an old and sacred debt to their Order, but at the same time they would render an inestimable service to all those scientists who have consecrated their ambition and life to the study of the complicated history of the New World and its aboriginal inhabitants.

[1] Armentia, "Navegación," p. 28.

[2] See map in Armentia's work.

[3] Probably a Tacana speaking tribe. Their idiom became extinct. In Cardús' time they were speaking a corrupt Quechua dialect; cf. op. cit., p. 165.

Yxiamas,[1] San Buenaventura de los Luchiviras, and San Pedro de Alcántara de los Araonas.[2]

Twenty years afterward, the once prosperous settlements had been abandoned by their pastors, and the Indians had deserted and returned to the woods, to remain again free and barbarous.

A new era for the Indian missions in Bolivia started with the arrival of Father Andrés Herrero in the beginning of the nineteenth century. This young friar, accompanied by Luis de Lacueva,[3] a member of the same Order, defied dangers and almost certain death. He penetrated into the inhospitable *montaña* with the firm design of restoring the missions and of continuing the interrupted work, in spite of all perils and obstacles. The energetic missionary saw his arduous enterprise at last crowned with success. Many of the Indians replied to the evangelical call. As early as 1804[4] was founded the mission of San Miguel de Muchanes among the Moseteno. In 1815 Father Herrero established a second Moseteno mission, to which he gave the name of Santa Ana. This settlement had to be moved several times, until finally it was transferred to the right bank of the Beni, opposite the mouth of the Senvapi, a tributary of the former.

The South American revolution against the Spanish dominion had a bad influence upon the progress of the Indian missions in

[1] Tacana Indians. The mission was afterwards called "Nuestra Senora del Cármen de Isiamas;" cf. l. c., p. 168.

[2] Very interesting is the typical ending of the clan-names, as Toromona(s), Ara-ona(s), Čupiam-ona(s), Sari-ona(s), Sapar-una(s), Pasaramona(s), and so on.

[3] Author of a grammar and dictionary of the Yurucaré language. The manuscript, formerly of the D'Orbigny collection, is now preserved at the Bibliothèque Nationale, in Paris. It has been published under the title of "Principes et Dictionnaire de la Langue Yuracare ou Yurujure composés par le R. P. La Cueva et publiés conformément au Manuscrit de A. D'Orbigny," par Lucien Adam. (Bibliothèque Linguistique Américaine, Tome XVI). Paris, Maisonneuve, 1893.

[4] Cardús, op. cit., p. 161.— Armentia, op. cit., p. 3, says 1805.— Weddel, "Voyage," p. 459, states that the mission had been founded in 1725, but he does not quote the source of information. It may be that he refers to an early mission of the same name. If so, he surely bases his assertion on data which he gathered among the Franciscan missionaries at Guanay, a Leco Indian settlement situated on the left bank of the Tipuani River, not very far from the junction of the latter with the Mapiri River.

Bolivia. Many of the Franciscan friars joined the royal colors, animated by a desire to help maintain the Spanish rule in South America.

There was a decided lack of collaborators in carrying on the tasks of the missions, and it seemed as if all the work among the newly converted Indian tribes would be undone. This and other considerations of vital interest for the new Christian communities compelled Father Herrero to undertake a journey to Europe. He went first to Spain. Shortly afterwards he repaired to Rome, probably to confer with the superiors of the Franciscan Order on matters relating to the Indian missions in Bolivia. At that time his work on the Moseteno language was printed at the expense of the "Colegio de Propaganda Fide" in Rome.

In 1835 Herrero returned to South America accompanied by a small number of new missionaries, recruited partly in Spain and partly in Italy, in order to repeople with them the almost deserted colleges and missions in Bolivia. One of those devoted men was an Italian friar named Angelo Baldovino, who in 1842 founded the Moseteno mission of Inmaculada Concepción. This mission had originally been established at Guachi, near the junction of the Beni with the Wopi, or La Paz River. But on account of the unhealthy climatic conditions in Guachi, the mission was moved in 1862 to the right bank of the Beni, in the angle formed by the latter and its affluent the Covendo. The entire settlement is said to have been once destroyed by fire, and in this disaster all documents referring to its foundation and to other interesting matters concerning the Moseteno missions were lost.

Partly as a result of this fire, our knowledge as to the physical appearance, manners and customs and language of the Moseteno and the missions in Bolivia is restricted to what modern scientists and explorers tell us. These followed in the third and fourth decades of the nineteenth century the way which had been blazed by the great Alexander von Humboldt. Among these moderns were two noted French travelers, Alcide D'Orbigny

and A. H. Weddel. The former gives, besides many and very useful data respecting the Moseteno, a detailed description of their physical habitus. The latter, who had opportunity of meeting several Moseteno at Guanay, furnishes, in addition to a description of their appearance, their manners and customs, interesting details as to the state of the missions in that period, although for the latter facts he had only hearsay evidence.

According to Weddel,[1] the total number of semi-civilized Moseteno reached 1350, distributed in the three missions as follows: Magdalenos,[2] 600 individuals of both sexes; Santa Ana, 600, and Muchanes, 150.

Father Bibolotti makes only brief reference to the Franciscan fathers who were in charge of the Moseteno missions. According to him the pastors were the following: At Inmaculada Concepción de Covendo, the author himself; at Santa Ana de Senvapi, Father Pablo Mateo (de la?) Cerdá, pastor and then for the second time Prefect or Superior of the Moseteno missions; and at San Miguel de Muchanes Fray Amadeo Boydi. Neither Cerdá nor Boydi are mentioned in the writings of modern Franciscan authors.

The untrustworthy French traveler André Bresson[3] estimated the total number of neophytes in 1884–1886 at 2,100. Cardús,[4] who, as member of the Franciscan Order and a missionary himself, furnishes official data, states explicitly that the number of Moseteno Indians settled in the missions in 1883–1884 did not exceed 621 souls. They were distributed as follows: With Father Tomás Hermoso at Covendo, 77 families — 370 persons; with Father Cesáreo Fernández at S. Ana, 27 families — 108 persons, and with Father Lucas Barreta at Muchanes, 33 families — 143 persons.

[1] Op. cit., p. 459.

[2] The origin of the designation Magdalenos has already been referred to. It is the nickname of the Moseteno neophytes of Covendo.

[3] "Bolivie," etc., Paris, 1886, pp. 472, 476. See Appendix A for proof of this author's plagiarism.

[4] Op. cit., p. 184.

According to Father Cardús,[1] the geographical position of the missions is the following:[2]

	Long. of Paris	South Lat.	Province	Department
Covendo	70° 30′	16°	Yungas	La Paz
Santa Ana	70° 50′	15° 48′	"	" "
Muchanes	71°	15° 9′	"	" "

[1] Op. cit., p. 184.

[2] The road which leads from La Paz overland to the Moseteno settlements can be traveled on horseback or on mule to Meguilla, a place situated on the La Paz River, which from this point on is called Rio Wopi. At Meguilla the missionaries used to embark on rafts made of *palo de balsa*, a Bombaceae (*ochroma piscatorum*). The rowers and guides needed for this very perilous voyage were usually Moseteno Indians from Santa Ana or from Covendo, who, especially during the dry season, from May or June till November, were wont to come to Meguilla in order to exchange their native productions for European trifles and for *aguardiente*, a kind of brandy made of sugar-cane. The itinerary and the distances, according to Cardús (pp. 223–224) are the following:

From La Paz to Yrupana	24	Spanish	leagues
" Yrupana to Meguilla	6	"	"
" Meguilla to Guachi	20	"	"
" Guachi to Covendo	6	"	"
" Covendo to S. Ana	14	"	"
" S. Ana to Muchanes	17	"	"
Total	87	Spanish	leagues.

The journey can be made as follows:

VOYAGE FROM LA PAZ:

From La Paz to Meguilla	4	days
" Meguilla to Covendo	5	"
" Covendo to S. Ana	1½	"
" S. Ana to Muchanes	1½	"
Total	12	days

Going up the rivers requires almost twice as much time as going down. This is due to the powerful currents which tax the strength of the Indian rowers to the utmost.

VOYAGE TO LA PAZ:

From Muchanes to S. Ana	2½	days
" S. Ana to Covendo	3	"
" Covendo to Meguilla	12	"
" Meguilla to La Paz	4	"
Total	21½	days

Bresson went from La Paz to Yrupana in three days. At Yrupana he embarked on a raft guided by Moseteno from S. Ana. On the trip from Yrupana to Magdalenos he spent ten days; from Magdalenos to S. Ana two days, and from S. Ana to Muchanes four days.

Cardús describes the Moseteno Indians as docile, agricultural and industrious, and as much attached to the Catholic church. Though sufficiently robust, says the same missionary, none of these Indians attain a great age. He states that their number diminishes annually, owing to the climate and the terrible epidemics which at certain periods spread with alarming rapidity. This is especially true of the terrible skin disease called *espundia*.

As to the physical appearance of the Moseteno, it is said that they differ widely from the Yuracaré. The face is oval, the cheek-bones not prominent, the forehead only slightly arched, the nose short, the nostrils little opened, the mouth regular, the lips very thin, the eyes small, dark and horizontal, the ears small, the hair dark, straight and long and the expression in general free and cheerful. The men are of feminine appearance and may be confounded with the women, for both sexes are very much alike. The height of the men and women varies from 1 m. 663 to 1 m. 665.

Weddel[1] furnishes a remarkable sketch of their physical *habitus*. This careful observer says: "The new-comers (several Moseteno who then had arrived at Guanay, where the French traveler was sojourning) were smaller of stature and leaner than the Lecos, our guests. Their physiognomy, less free, had, in proportion to their age, an expression more manly, and their lips, much thiner, were not animated by the same smile. The Moseteno shave off the beard and the mustache, which the Lecos very frequently retain. Their hair is long and parted in the midst of the forehead, which gives them a savage appearance. Their eyes are almost horizontal. Several of these Indians had their bodies daubed with blue colour, though the greater part of them were disfigured by patches of white skin here and there. This pseudo-albinism which appeared especially on the limbs of our visitors is so frequent among the Moseteno that almost none of them are exempt from it. One could be tempted to see in it the normal colour of the race." The same *manchas* (marks) were observed on the body of some of the Lecos, yet generally

[1] Op. cit., pp. 457–458.

this cutaneous disease appears only among the Moseteno. According to Cardús[1] the children are born without such marks, which appear only in the seventh or eighth year of age. Therefore the Moseteno are also called *Indios overos* or *manchados* — "speckled" or "freckled Indians."[2] In Covendo there were few *manchados*. More existed at Santa Ana, and at Muchanes all were *manchados*.

As to the Indians called Chimanes, who are said to be a sub-tribe of the Moseteno,[3] we possess nothing except the slight information given by Cardús. In the beginning of the nineteenth century, Father Herrero seems to have had the good fortune to establish friendly relations with these Indians also, among whom a *reducción* or settlement was founded in 1840, though it had to be given up on account of a terrible smallpox epidemic which spread among them.[4] In 1862 these savages murdered Father Emilio Reinaul, their spiritual pastor, and returned to the forests situated along the upper Maniqui, where in Cardús' time about fifty of the Chimanes were still living.[5]

Their natural arms were in former times the bow and arrow. The wood employed for the manufacture of their bows is that of the Chonta-palm (*Bactrix*). The stems of a certain *Gynerium* furnished the material for their arrows, which used to be feathered and decorated in various ways. After the introduction of fire-arms among these Indians, the bow and arrow were employed only for fishing. We do not know whether or not they originally poisoned their arrows.

To catch fish the Indians often poison the creeks and *ramansos*[6] by means of *barbasco* (*menispermum*). The root of the *barbasco*, which whitens the water like chalk or soap, stuns the

[1] Op. cit., p. 162.

[2] Cf. Weddel, p. 458.— D'Orbigny, op. cit., p. 356 passim.

[3] Cardús, op. cit., p. 289.

[4] There is probably some connection with the earlier designation Chumano(s).

[5] Op. cit., p. 290.

[6] Quiet places in the river.

fish. After struggling for an instant it rises to the surface of the water, turned upwards in a state of unconsciousness, which enables the fisher to catch it with his hands.[1]

For their trips up and down the rivers the Moseteno Indians use only rafts. These are constructed of the so-called *palo de balsa*. The Moseteno are excellent swimmers and rowers, and skillful pilots. The canoe as a means of transportation seems not to have been employed by these Indians — at least not in former times. Their language has no word to signify *canoa*.[2]

Respecting their former clan and tribe organization,[3] their myths and legends, their religious beliefs, their home-industry and so forth, there can unfortunately be found no trace whatever in the documents now accessible. All that we know of the social and moral conditions of these Indians is derived from descriptions and reports composed after primitive barbarism had disappeared. This gap in our knowledge of South American ethnology is all the more regrettable since the Moseteno *habitat* and adjoining regions is one of the most interesting parts, ethnologically speaking, of the Continent. In spite of uninterrupted intercourse for many centuries with the more highly developed culture of Peru and Bolivia, the primitive tribes, like

[1] Marcoy, "A Journey across South America," I, p. 545. I had the opportunity to observe the same process often among the Amueša Indians of San Luis de Šuáro, in East Peru. At present they also use dynamite, which they obtain for this purpose from the Franciscan missionaries or from the Peruvian colonists, notwithstanding the legal prohibition which exists at least during the spawning season. It is a most dangerous kind of fishing. Maimed Indians and Peruvian settlers are frequent in these remote regions, which only nominally belong to Peru. The Lima government is almost impotent to enforce in the *Montaña* the laws of the republic. The government power reaches as far as the higher Andes. What lies beyond troubles the legislative body little. Grossest infringement of laws as well as abominable abuses of the Indians occur every day in the *Oriente* of Peru under the very eyes of the authorities. The latter are in most cases responsible for the anarchic state which temporarily reigns in the Department of Loreto.

[2] *Pône*, instead of *pene*, in Heath's vocabulary, does not mean *canoa*, but *balsa* or "raft." *Cuaba*, "canoe," is a borrowed word, for it occurs signifying "canoe" in the Tacana, Araona and Cavineña languages alike.

[3] I have not transcribed the short notice on some burial customs observed by the Moseteno according to Father Armentia, for they are common to many American Indians and other primitive peoples.

the Moseteno, Tacana, Leco, Araona, etc., were not much influenced.[1]

CRITICAL ANALYSIS OF PREVIOUS WRITINGS ON MOSETENO

The "Doctrina y Oraciones Cristianas," etc.,[2] consist of several tracts which were composed by the Franciscan missionary Father Fr. Andrés Herrero and published in 1834 at Rome by order and at the expense of the "Colegio de Propaganda Fide." They constitute the earliest known material for the study of the Moseteno language.

These tracts have been the object of a short linguistical dissertation by the French scholar Lucien Adam in the "Revue de Linguistique et de Philologie Comparée."[3] Besides the erroneous interpretation of the grammatical function of certain nouns, Adam made several mistakes in the transcription of Herrero's text, as well as of Heath's vocabulary. The principal results of the French savant's investigation were then unhesitatingly accepted by the learned Argentine Lafone Quevedo, and reproduced by the latter in the "Anales de la Sociedad Científica Argentina,"[4] where there is to be found also the "Padre Nuestro," the "Ave María" and a chapter of Herrero's "Doctrina."[5]

A list of forty-one words and twenty-one numerals were gathered by the notable French traveler Dr. Weddel[6] from whose remarkable book on northern Bolivia his countryman André Bresson later took his material without giving due credit.

[1] A complete monograph on the Moseteno as well as on other tribes of far northern and northwestern Bolivia will, at least for years to come, be a pious desiderium, unless new and more detailed descriptions of these Indians are discovered or a future explorer gifted and fortunate like Karl von den Steinen may be able to save for science the ethnological materials still hidden in remote regions of northern Bolivia.

[2] At present a very rare item of Americana in the book trade.

[3] "Notice grammaticale sur la langue Mosetena," l. c., tome vingt-deuxième, Paris, 1889, pp. 237–246.

[4] Tome LII, pp. 154–159, and pp. 288–289.

[5] Ibidem.

[6] "Voyage dans le Nord de la Bolivie," pp. 461–462.

According to Weddel, the Moseteno language is much less agreeable to the ear than that spoken by the Leco Indians. One can not help being surprised that neither Adam nor Lafone Quevedo made the slightest reference to Weddel's vocabulary, which represents the first glossary of the Moseteno language handed down.

D'Orbigny had no opportunity to collect linguistical materials, though he assures us the Moseteno is a very "euphonique" language.[1]

In the comparative vocabulary appended to the article "Dialects of Bolivian Indians"[2] by the well-known explorer Edwin R. Heath, there are included 162 words and the numerals in Moseteno from one to ten. The latter and thirty-five of the words were previously given in the above-mentioned work of Weddel. Heath thus furnishes only 127 new words. The materials might have been obtained directly from some Moseteno Indians at the mission of Santa Ana. The list was afterwards corrected by the "Padres of the Missions."[3] The Moseteno language, says Heath, is French in its pronunciation.[4] Notwithstanding all the care that had been taken by the editor, there occur many mistakes in the list. The following ought to be pointed out:

It reads:	It should read:
1. yetchi ánamu, my son (said by the father)	yetchi auamu
2. yesi ánamu, my son (said by the mother)	yesi auamu
3. yesi ánañe, my daughter (said by the father)	yetchi auañe
4. yesi vagis otchi, my elder sister	yesi vogis otchi
5. boyenye, house	beyenye, from *bei*, to be, to live.[5]

[1] "L'Homme Américain."

[2] "The Kansas City Review," p. 683–687.

[3] Ibidem, p. 682.

[4] Ibidem, p. 681.

[5] Herrero gives *boin* "to be." Armentia, although writing *bei* "to be," gives *boyenye* "house." This is without doubt a peculiar sound between *e* and *o*, and must be identical with the *u* described by Weddel.

6. tim, hair	fin
7. ozñi, water	ogni, or oñi
8. chaln, leaf	chian, sciañ
9. chilrs, meat, flesh	chiuch[1]
10. jsen, egg	fen
11. pen, egg	fen
12. zincui, shame, black	zincai
13. ztchanguis, small, little	izanquis
14. ter, strong	fer
15. apaé, warm, hot (fever)	apacoi
16. mon, they, those	moin
17. mim, ye	miin
18. qum, at present, today	quin
19. zrit, one, only	irit
20. quoncan, eight	quencan
21. thief, to drink	tchei
22. vuorac, to call, to cry	vori, or voori, for *vuorac* is the imperative mood of the verb *vori*
23. ynca, river	jinac
24. pó-ne, raft	pene
25. á-pi, forehead	afi
26. patchini, the nails; the plural of patchi	patchi-in

Not exempt from doubt also seems to be the form *yme* "near" in Heath's glossary. Yet, for *ueutchi*, which occurs in Adam's transcript,[2] Lafone Quevedo ought to blame the former's copyist, not the explorer Heath.

Twenty-two words and twenty-six sentences in Moseteno were published in 1886 by the Franciscan missionary Father Fr. José Cardús.[3] This glossary has likewise been reprinted by the Argentine scholar, Lafone Quevedo.[4]

Ege quehaqui mi? . . . ¿qué buscas?[5] What art thou searching for? — should be Ege quebaqui mi? as *quevaqui* or

[1] It is curious how calmly Lafone Quevedo repeatedly writes *chinch* and other strange forms.

[2] "Anales," t. LII, p. 154; cf. "Revue de Linguistique," p. 239.

[3] III. Lengua Mosetena; in "Las Misiones Franciscanas," pp. 310/II–311/I.

[4] "Anales," tomo LIV, pp. 280–282.

[5] Loc. cit., p. 282; cf. Cardús, op. cit., p. 311/I.

quebaqui in Moseteno means "to search," "to find out," "to seek."

Further notes on the Moseteno language were gathered by the Franciscan missionary, Father Fr. Nicolás Armentia, the famous explorer of the Madre de Dios.[1] This material consists of forty-eight (really only forty-two) words, the numerals from one to ten, and the "Declension of the (Personal) Pronouns."[2] Lafone Quevedo[3] also reprinted these chapters in full, but not without errors, as, for example, *ceiuch* instead of *chiuch*, "meat," "flesh;" and *ñop-yes* instead of ñopyes or ñop-ges, "drink."[4]

The words *ogñi*, *chiuch* and *tsoñ* occur three times in Armentia's vocabulary.

agua	water	ogñi
arroyo	rivulet	ogñi
rio	river	ogñi
cuerpo	body	chiuch
carne	meat	chiuch
cuerpo	body	chiuch
árbol	tree	tsoñ
leña	wood	tsoñ
palo	trunk	tsoñ

Tsuñ "sun" is etymologically, no doubt, connected with *tsoñ*, "wood," and probably also with *zoñi*, "man."

The Moseteno word for *canoa* — canoe — is missing. The glossary thus contains only forty-two words, most of which appear already in Heath's article.

[1] "Navegación del Madre de Dios."

[2] Loc. cit., pp. 182-183; p. 184; pp. 189-191.

[3] "Anales," tomo LII, pp. 149–153.— Further, in "Arte y Vocabulario de la Lengua Cavineña;" in "Revista del Museo de La Plata," tomo XIII, La Plata, 1906.— "La Lengua Leca de los ríos Mapirí y Beni según los Mss. de los PP. Cardús y Herrero." Arreglados y anotados por S. A. Lafone Quevedo in "Anales de la Sociedad Científica Argentina." tomo LX. Buenos Aires.

[4] "Anales," tomo LII, p. 150.

The new words are:

tio	uncle	eñtute
tia	aunt	zeges
alma	soul	etchutchi
Dios	God	Dojit[1]
arroyo	rivulet	ogñi
carbón	charcoal	quivyé
ceniza	ashes	chim
comida	meal	sexeye[2]
camino	way	mami
yúca	manióc	ohí
plátano	banana	peere
espina	thorn	yoti (yeti?)
olla	earthen pot	tanyet
plato	plate	micta

Daniel Garrison Brinton in his book "The American Race,"[3] referring only in general terms to the Moseteno, does not make any positive assertion about the linguistical and ethnological position of these Indians which could be considered essential for the present purpose.

Specimens from Father Herrero's "Pater Noster" and "Salve Regina," compared with the equivalents from a version of his "Doctrina" said to have been corrected in 1864 by some missionaries of the College at La Paz, are inserted in the second volume of Payne's "History of the New World called America."[4] The object of Payne's linguistical dissertation and the conclusion arrived at, although they may have left a lasting impression upon his scientific standing, need not be discussed here.

Finally, there are Spanish-Moseteno and Moseteno-Spanish vocabularies,[5] and a "Doctrina Cristiana" in Moseteno with an

[1] Already in Herrero.

[2] Heath gives *sexi* "to eat."

[3] New York, 1901, pp. 297–298.

[4] Vol. II, Oxford, 1899, p. 99 and p. 100, note (1).

[5] These two vocabularies by no means agree.

interlinear Spanish translation, which are attributed to Father Nicolás Armentia.[1] Father Armentia does not declare himself to be the author of the manuscript glossary which he permitted to be published by Lafone Quevedo. Yet, from his seven years' residence among the Moseteno Indians at the mission of "Inmaculada Concepción de Covendo," and from Lafone Quevedo's explicit remark, "The manuscripts of the Reverend Father Nicolás Armentia," we may infer that such was actually the case. On the other hand, the almost complete disparity which exists between the Spanish-Moseteno and the Moseteno-Spanish vocabularies, the frequent confusion and the uncertainty in regard to the use of the palatal g-y (ǵ), and other consonants peculiar to Moseteno, and above all, the vocabulary itself — all this must dispel the idea that Armentia's materials, at least as published by Lafone Quevedo, represent an original work.

The following sentences in Armentia-Lafone Quevedo's article were beyond doubt copied literally from Bibolotti's original manuscript or from an unknown manuscript copy made by some one else of the Italian friar's vocabulary:

Bibolotti, 1868	Armentia, 1901–1902
Dame tal cosa: Someme mo	Dame tal cosa: Someme mo
Trae eso: Tuac mo	Trae eso: Tuvac mo
Lleva eso: Cambañ mo	Lleva eso: Cambañ mo
Prestame eso: Fibbi chum tua	Préstame eso: fibichuen tuvac mo

[1] "Anales de la Sociedad Científica Argentina," tomo LII, LIII and LIV, Buenos Aires, 1901–1902. This singular man, a humble friar, missionary and bold explorer, to whom all Americanists are greatly indebted for the important service which he rendered in increasing our knowledge of Moseteno, was born in 1845 at the little town of Bernedo in the province of Alaba in Spain. In 1860, living then somewhere in France, he took the vows of the Franciscan Order. At the beginning of 1865 Armentia was sent as missionary to South America, where he joined the "Colegio de Propaganda Fide" at La Paz. Six years afterward he was ordered to take charge of the mission of Tumupasa, a Tacana Indian settlement in the province of Caupolican in northern Bolivia. From thence he was transferred as pastor to the Moseteno mission of "Inmaculada Concepción de Covendo," where he remained till 1880, when he returned to the "Colegio" at La Paz, being later on elected bishop of the same city and diocese.

Como se dice eso: Ege eye mo	Cómo se dice no:[1] Ege timo, Qye igimo
Como se llama eso: Ege ti mo	Eso se llama: mo ti
Eso se llama se dice: Mo eye	Eso se dice: mo igi
Repitelo: Cuvi yeva	Repítelo: Cuvi yeva
Anda tu por etc.: Tai mi mo-ges	Anda por aquella cosa: tai mi moges
Ven aca por etc.: Acam mi mo-ges	Ven acá por: acam mi moges
Envia alla por etc.: Ectacsevac move mo-ges	Envia allá por: ectacseva move moges
Que es lo que quieres: Ege maje mi	¿Qué es lo que quieres? eye mage mi?
No tienes nada mas que hablar: Itsi ai ege peacgeges	No tienes nada más que hablar: itsi ai eye peyaquiyes
Te burlas de m? Ñiñe mi endac?	¿Te burlas?: ñiñe mi endac?
Me parece que te burlas: Eñe ñiñe mi coi	Me parece que te burlas: Eñe ñiñe mi cai (*sic*, instead of coi)

But still, there are other circumstances that plainly corroborate the suspicion as to Father Armentia's exclusive authorship of the Moseteno vocabulary. Certain details in the mistakes discovered by a careful comparison of Armentia's materials with Bibolotti's vocabulary are more than sufficient to show that such errors could by no means have been made by a person with even mediocre knowledge of the Moseteno language. Of course the editor, Lafone Quevedo, and his proof-readers ought to be blamed for many of the mistakes. Still, these slips are of minor importance, and they do not at all tend to lessen the opinion set forth as to the authorship of the "Spanish-Moseteno Vocabulary" which was published in the "Anales de la Sociedad Científica Argentina."

A list of the most noteworthy mistakes follows. Many of these occur repeatedly in Armentia's glossary.

	It reads:	It should read:
abrasar "to burn"	qñeñi	queni
" " "	ten bei	jen bei
" " "	anic mnoesi chinch	anic esi chiuch

[1] Instead of *eso*.

	It reads:	It should read:
abrojo "thistle"	yoti	yeti
acabado "finished"	tnaam	atnam
acalorado "excited"	anic apac chinch	anic apac chiuch
" "	finjoi	jiñoi
acatarrado "caught cold"	anic fer ajai	acalorado "excited", as "anic fer ajai" literally means "very much angry"
acercar "to approach"	cheya itni	cheya itui
acomodar "to accommodate"	huntuc	hemtuc
aconsejar bien "to advise well"	hem ichcacsi	hem icheacsi
acreditado "trustworthy"	am ueuenet	ueneñet (lit. "not-liar")
cuántos? "how many?"	eusichic	ensichic; cf. "Anales", p. 53, where he gives ensichic; entsichic; entsi
adornar "to ornament"	hentuc	hemtuc
afable "affable"	aninipegasqui	anini peyaqui
agitación "agitation"	fer hetcbi	fer hetchi
agusanarse "to be worm-eaten"	atmanitunr	at mani tum (lit. "being worm-with")
ahorcar "to kill by hanging"	tiroteya	tizo bei
alborotado "turbulent"	facabei	facobei
alegrarse "to rejoice"	mojoi	majoi; cf. majo-bei- "rejoiced being"
aliento "breath"	hotchi	hetchi; cf. "agitación" fer hetchi
al revés "on the contrary"	chindao	chindac
andrajoso "ragged"	achi chez chev	achi chev chec (reduplication)
anillo "finger-ring"	tijiririyes[1]	chirijiri-yes (lit. "finger-for")
añadir "to add"	queẹhtac	quechtac
arropar "to dress"	comañ; cf. "envolver"	comoñ
asado "roasted"	antacsi; though he says "autac" to roast	autacsi
aserrar "to saw"	fequcrac	fequerac
atadura "tie"	saptaeye	saptac-ye; saptac "to tie"
avisar "to notify"	mic samei	mic somei (lit. "word-bring")
baboso "somebody"	sonotumchi	soñotumchi
bautismo "baptism"	choetaye	choctaye
bautizar "to christen"	choetac	choctac
bienestar "well-being"	rech, bei	rech bei (lit. "well being")
calambre "cramp"	tee netchi	tec ñetchi
calavera "skull"	hutchi senetchin	hutchi señetchin
cambiar camisa "to change the shirt"	ocho	simply signifies "shirt," the verb being omitted
tocar campanas "to ring bells"	diudi	dindi

[1] Notwithstanding the fact that he gives chirigri "finger."

	It reads:	It should read:
cansado "tired"	tobet, tobi	ñobet, ñobi
cansarse "to be tired"	tobi; p. 53, he says "debil"—weak ñobi	ñobi
canelón "gutter"	crorecho	chorecho
canto "song"	imaeye	imacye; imac "to sing"
carne "meat," "flesh"	chinch	chiuch
comezón "itching"	cañiiñ	cañiñi
conservar "to preserve"	concac	concai
cordel "string"	tniye	tinge, or tinye
cortar "to cut"	ter	tez
" " "	fotch	"
" " " (with knife)	tots	"
corte "cut"	fots (?)	"
crugir "to crackle"	crech-crech	querechi (in hell)
¿cuál? "who?"	chinea	chinca
40	tsiquitac	tsis qui tac
cubrir "to cover"	ben	bus
cuerda "rope"	tnige	tinge
dedo "finger"	chirigri	chirigiri
delirar "to delirate"	tamiñi	famiñi
delirio "delirium"	tamiñi	famiñege, or famiñiye
de los hombres "of the men"	chi monitchinsi	chi mointchi-in-si
desengañado estás (tu) "thou art undeceived"	atchi eavemi	atchi cave mi
deslomado "broken the back"	tvemerere	toc merere
despedazar carne "to cut meat into bits"	chetac chinch	chetac, or chechet chiuch
destrozar leña "to split wood"	choe choe	chocchoc
díscolo "ungovernable"	achit, mointchin	achit mointchin (lit. "bad man")
dividir "to divide"	ter	tez
dulce "sweet"	carraquis	cavaquis
" "	quivic	quivie
ébrio "drunken"	chinquit	chiuquit
echado "laying down"	chomdoi	chondoit
echar piedras "to throw stones"	frayey mij	fara mij
elevar "to elevate," "to raise"	(chey), chei, choyac	cheyac, imperative of chei
embarazada "pregnant woman"	ana tum voc cañ	aua tum vocco cañ (lit. "child-with-belly-in.")
embarrar "to daub with clay"	tayai	tayac
encojido "shortened"	am tu ñectchi	am tec ñectchi
encoger "to draw together"	am tu ñectchi	am tec ñectchi, yet it is a past form
en hora mala vete!	meyebada	meye bada mi!
enronquecido "hoarse"	at ilsi imacye	at itzi (itsi), or izi imacye
entre (dos cosas) "between (two things)"	uajocañ	uajcañ, guaj-cañ
epidemia "epidemic"	quetiuye	quetinge, quetinye

	It reads:	It should read:
escama "scale"	papan	papañ
escándalo "trouble"	icheaseye	icheacseye
escarbar "to scrape"	frandaqui; cf. "foso"	fandaqui
espesar "to thicken"	nayaqui; cf. "especo" neiney	neyaqui
espina "thorn"; cf. "abrojo"	yoti	yeti
estera de caña charo "mat"	tuvo	yuvo, juvo
estúbido "stupid"	foot	tojot; cf. "insensato"
fiebre "fever"	hoñ	heñ
fraternalmente "fraternally"	en uaj vojitin (lit. "as between brothers")	eñe uaj vogitin
freir "to fry"	chanac, chacanac	chacanqui; and chacanac is the imperative
gente "people"	monitchin	mointchin
gota "drop"(?)	tujyes	tujyas; cf. t. LIII, p. 62 and p. 63
granizo "hail"	jetiye	jetisye
guardar "to guard"	concac	concai
gusano "worm"	mani(?)	it evidently means gu sano de mani, yet the corresponding word in Moseteno is missing in Armentia's vocabulary
hacer "to do," "to make"	hentac	hemtaqui
	hemtaqui	fut. hemtaquirai
	hmtchic(?)	hemtatchit "the maker"
hachear "to cut with an ax"	zesaqui	yezaqui
hechizero "medicine-man"	cucuesi	cucucsi
hepes	izaza	of course means herpes, a cutaneous disease
hermoso "beautiful"	choifoi	choifot
hiel "bile"	zuitchi	zintchi
del hígudo "of the liver"	ñebeyes	though it seems to signify "for the liver"
hincado "kneeling down"	chiocbet	[swollen]
hincar "to kneel down"	chiojbi	[to swell]
hombre "man"	monitchiu	mointchin; yet it is the plural, and means "people"
industria "labor"	qubacye	quevacye
infiel "infidel"	uensi; cf. "inconstante"	ueñei
insolente "insolent"	archit	achit
inteligencia "intelligence"	chicaseye	chicacseye
rogar "to implore"	conyeete	implored; it is the past of conyee
nuestro "our"	tsutchi	tsuñtchi
yerno, del suegro "son-in-law", called by his father-in-law	tduñe	tchuñe

	It reads:	It should read:
júbilo "joy"	majoyo	majoye
ladrón "thief"	chiochio antchi	chiochio atchi
lana "wool"	pañ	phañ
pueblo "village"	boyenye; cf. t. LIII, p. 62, *bei* "to dwell"	beyenye
malos, viciosos "bad men"	atchitui	achi-ti-in, or atchi-t-in
mandones "rulers" ("haughty persons")	mochoyein	mochoye-t-in; mochoye-t "the ruler"
marchar "to march"	mú	mii; cf. "andar"
miseria "misery"	nunbeye	nimbeye
en medio "in midst"	guincañ	quichcañ
mutuamente "mutually"	guagmu	guajmu
80	quencañ, quitac	quencañ qui tac
ordenar "to order"	easi	eacsi
orgullo "pride"	ipastiye	ipentiye
otros "others"	utchiin	ñutchi-in
pasagero "passenger"	mistichi	miitchi; mii "caminar" "to travel"
paso "pace"	intcheye	yu-tcheye; cf. "pié" yu
peinar "to comb"	itchinoati	itchiuati
pellojo "cuticle"	zin	ziñ
pellizcar "to pinch"	dozcac	dozeac
pié "foot"	in	ju; yu
en pié	inve	ye-ve; (lit. "foot-on")
piel "skin"	zin	ziñ
pisoteado "trampled"	intac	jutac, yutac
reflexión "reflection"	gueye	gieye
repetir "to repeat"	cuvi hentac	cuvi hemtac
rezar "to pray"	ichoiti	icheiti
romper "to break"	foc	toc
servidor, criado "man servant"	metiyet	mestiyet
servidora, criada "woman servant"	metiyes	mestiyes
su hijo "his son"	coitchi anamu	coitchi auamu
su hijo "her son"	coisi anamu	coisi auamu
tampoco "neither"	chume cun	chume am
techo "roof"	schianus	schiamis (a palm)
temor "fear"	quijnaqui	quinaqui
vena "vein"	netchit	ñectchit
ventarón "strong wind"	fer, pitijti	fer pititi
ver "to see"	nastchi	naitchi
voz "voice"	imaeye	imacye

SENTENCES

	It reads:	It should read:
Mientes, "Thou liest"	uunei	ueñei mi
De veras, eres un mentiroso,		

	It reads:	It should read:
"Of course, thou art a liar"	anie ucneñet	anie ueneñet mi
Has entendido? "Did you understand?"	atnam chicasi mi?	atnam chicacsi mi?
Préstame eso, "Lend me that thing"	tibichuen tuvac mo	fibichuen tu (v)ac mo
Qué vas á hacer? "What art thou going to do?"	eyera bemtaqui mi?	eyera hemtaqui mi?
Por dónde está el chocolatal de (la?) hacienda? "Where is the 'chocolatal' of the farm?	oñom hacientas chocolate?	oñam hacienda-si chocolate?
Vamos á cazar muchachos, "Boys, let us go hunting"	nanain deverai tsuñi	nanain dererai tsuñi
	ecchetei mi misipheyes?[1]	ecchetei mi misi phenyes?
	maje mi uts N., mitchi nent-chiyes, eñe eacsi Santa Ñoño Iglesia?	maje mi uts N. mitchi uentchiyes, eñe easci Santa Ñoño Iglesia?
	ecchetei mi mi mitchi uent-chiyes?	ecchetei mi mitchi uentchiyes?

Severe and conscientious critics must call attention to the strange silence observed by both Armentia and the editor Lafone Quevedo as to the loan words contained in the Moseteno vocabulary. Many of those terms may have been introduced by the missionaries into the Moseteno language; others, however, especially those denoting cultural intercourse, have certainly been taken over by the Moseteno themselves from their Indian neighbors long before the arrival of the Spaniards in Bolivia.

The most notable of the loan or borrowed words are:

From Quechua:

tánta, "bread"

tára? "corn." It is doubtful, however, whether this is really related to the Quechua word sara "corn."

guáguas, "sons," "babies"[2]

[1] "Preguntas para hacer un casamiento"; in "Anales", t. LII, p. 298.

[2] Lenz, l. c., Parte I.

júcha, "sin," "crime." This word was introduced by the Spanish missionaries likewise in the Xebero-Jevero,[1] Cholon,[2] Tacana, Leco, Araona, and other Indian languages of Peru, Bolivia, and Ecuador.

atáua, "hen"

chocho; chocha,[3] "very old"

cholo,[4] "onza" (*felis concolor?*), a kind of feline

pasanca, a great poisonous spider

sapaca, a kind of feline

choc-cho, "chicken"

chapapa, "raft" (?)

callápo, two or more rafts tied together

guápo, "smart," "courageous"

chicha, fermented beverage made of corn. (This may be of Carib-Aruák origin).

motacu. Meaning not specified, but the word is undoubtedly of Indian origin.

sututo, a worm similar to the ura of the Brazilians.

sapacala, a certain kind of fish (?)

suche, another kind of fish

From Carib-Aruák:

canoa,[5] "boat"

maiz, or mahiz, "corn"

[1] Brinton, in his "Studies in South American Languages," pp. 59–67, confounds the Jebero-Xevero with the Jíbaro-Xivaro (Siwora) language. The materials published by the American scholar in the "Proceedings of the American Philosophical Society," vol. XXX, Philadelphia, 1892, are extracts from the anonymous manuscripts, Cod. Add. 25,323 and 23,324, in the British Museum. The Mss. bear neither the name of the author nor the date. But judging from the handwriting, which is very familiar to South American scholars, those tracts were composed and written towards the end of the seventeenth century by the famous Austrian Jesuit, Father Samuel Fritz. The copies of the "Vocabulary" and of the "Grammar" of the Jebero language made by me in 1912 are now in the Biblioteca Nacional at Rio de Janeiro and in the Library of Congress.

[2] Copies made in 1912 by me are to be found at the Museu Goeldi, Pará, and in the Library of Congress.

[3] Lenz, op. cit., parte II, p. 809, says: "It is not known whether the word is of Mapuche (Araucano) origin or not."

[4] Cholos is a disdainful nickname applied by the "Chilenos" to all "Peruanos," indiscriminately.

[5] Wiener's assertion as to the Latin origin of canoa is contradicted by all earlier Spanish chroniclers. For instance, Father Bernabé Cobo in his "Historia del Nuevo Mundo" says explicitly that the word was first learned by the discoverers in the West Indies.

caiman, "alligator"

tabaco, originally the name of an instrument[1] made of small hollow wooden tubes shaped like the letter "Y," the two points of which are inserted in the nose of the smoker, the other end held in the smoke of burning cohiba (the real name of the plant), and the fumes inhaled.

yúca (*Manihot utilissima* or *Jatropha manihot*) is the Carib-Aruák word for the unpoisoned mandióca, the so-called "mandióca mansa."

papáya (*Carica papaya*), a Carib-Aruák term, according to Bernabé Cobo.[2]

perico-ligero, a little parrot

From Tupí-Guaraní:

capiguára (*Hydrochoerus*), in East Peru termed ronsoco.

mani (*Arachis hypogaea*); though this word may belong rather to the Carib-Aruák terminology.

From Nahuatl:

camote; a kind of potato cultivated in the temperate zones of Peru.

chocolate[3]

As to the word cuaba "canoe," it is difficult to assert to which of those languages it does belong, for it occurs, signifying "canoe", in Tacana, Cavineña and in Araona alike.

Quirica, "paper," "book," "letter," quiri-(cai), "to write" and querecha, "money," may also be of Quechua origin.

NOTES ON PHONETICS

The French traveler Weddel makes the following remarks on the sound of the letters:

u as in French *ou*
ü as in French *u*
ñ as in "monta*gne*"
j as in German *ch*
h very aspirated

[1] Gonzalo Fernández de Oviedo y Valdéz in 1526. See also his "Historia General y Natural de las Indias," 4 vols. Madrid, 1851–1854.

[2] Op. cit., t. II, pp. 13–15.

[3] See Lenz, op. cit., parte I.

According to the American explorer Heath, the letters *ch*, *ph*, and *z* are to be pronounced as the corresponding ones in French.

The Spanish missionary Cardús, however, asserts that the letter *z* represents the sound of the Italian *zz*, as e.g. in the word "mezzo." The same author says that in Moseteno there exists also an *i* which is to be pronounced as the French *u*. That *i* is identical with Weddel's *ü*. The *g* sounds like the French *g* as in "giblet." The latter sound seems to be represented by *sch* in Armentia's vocabulary, "in order," he says, "to distinguish it from the common *ch*."[1] Yet Armentia, as will be pointed out hereafter, very frequently confounds *sch* with the Italian *c* used by Bibolotti. Therefore Armentia's vocabulary is to a certain extent based on an Italian manuscript.

Owing to the more or less contradictory statements of our authorities it is impossible at present to give a rigidly scientific classification of Moseteno consonants. However, the following notes may be useful:

b, v, w and u interchange; hence a bilabial sonant spirant is probably the actual sound pronounced;
the interchange of h, j, i indicates that the true sound is a surd velar or mid-palatal spirant;
ǵ - y represent the Italian *g* as e. g. in "adige";
č represents the Spanish *ch* in Armentia, and the Italian *c* in Bibolotti. It represents the Spanish *tch* likewise often used by the former.
z represents *tz* and *ts*, also used by both authors;
s represents *sch* in Armentia, and it corresponds to the *g* of Cardús, and to the *ch* used by Heath.

The following consonants occur initially:

b, c, d, f (ph), g, ǵ, h (i-j), m, n, ñ, p, q (k), r, s, š, t, v (u-w), y, z, č.

The following consonants occur terminally:

c, j, m, n, ñ, r, s, š, t, v, z, č.

[1] See "Anales," tomo LIV, pp. 55–56. He evidently refers to the Spanish ch, which I shall transcribe by *č*.

Frequent clusters of consonants:

mb, mp, md-mt, mg, mǵ-my, mh-mj, mn, mñ, ms, mš, mč,
nc, nd-nt, ng, ng-ny, nq-nk, ns, nv, nš, nč,
cb, cñ, cr, cs, ct, cz, cǵ-cy, cš, cč, csč, čb,
jb, jc, jm, jn, jp, jq-jk, jr, jt, jz, jǵ-jy, jš, jč,
rb-rp, rc, rt, rǵ-ry, tn, tr, tš, tč, ǵr-yr, sč, st, pt,
pq-pk, pǵ-py (by), dǵ-dy, fq-fk, fr (?), zj, zb, vs.

The double consonants occur: bb, cc, dd, tt.[1]

Vowelic and diphthongal clusters likewise occur, thus:

aa, ee, ii, oo, aai, ae, ea, ia-ya, iai, -yai-yay, ie-ye, iea-yea, iei, iu-yu-ju, oa-ua, oai, ioai-yoai, oe, oi-ui, ua-va, ue-vue-wue-we, noi, uoi-voi.

None of the authors make any reference whatsoever to accentuation or to vowel-quantities. The rule of Spanish pronunciation is generally adopted.

The vowels are: a, e, i, o, u (ü, ö, e).

The diphthongs are: ai(ay), ei(ey), eu, oi (oy).[2]

VOCABULARIES

The Human Body

Explanation: W.: Weddel, H.: Heath, A.: Armentia 1887.

Bibolotti	Armentia, 1901-1902	
	aha, čiuč; cf. uookó (W.) "meat," "flesh" and čiuč (A.) "belly"	body
juči, oño	uči, uuči, oño hoono (W.) hu-či (H.) uz (A.)	head
afi	afi á-pi (H.)	forehead
fin	fin (wool) tim (H.)	hair

[1] gb of Armentia corresponds to jb of Bibolotti.
gr of Armentia corresponds to jr of Bibolotti.
jb of Armentia corresponds to cb of Bibolotti.

[2] Heath, however, writes yomöi "night."

sasa	sasa (life, soul)	brains
veya	veya vê-ya (H.)	face
ve	ve ettuá (W.); cf. Tacana ettuá ve (H.)	eye
afi	afi	eye-brow
afi	afi	eye-lid
guatis	guatis	tears
hei	hey hüiñ (W.) hey (H.)	nose
sčiosčio, čiočio	šošo, šiošio, šocšo	mucus
čo, ču	čoñ čoñ (H.)	ear
añ	añ	cheek
čuñ	čoo čuñ (W.) čó-o (H.)	mouth
nem	num nem (H.)	tongue
vava	uaua	palate
moinǵin	moinyin, monyin (?) modgin (W.) mon-yin (H.)	teeth
caco, cacco	caco	molar tooth
moinǵinsi čiuse, beyá	moinyinsi čiuč	gums
tuj	tuj, tereret	throat
heči, ječi	ječi, hoči (?) cf. "hoči," "hočei," to breathe	breath
soño	soño, čep	saliva
yeti, jeti	yeti ye-tí (H.)	beard, chin
quizba	quisbay	wrinkle
tez, tej	tej	neck
čioči (giochgi)	tej (H.)	nucha
efe	efe é-fe (H.)	chest
tasčin	tašim, tačim tačini (H.) (tasin fîmo "milk" (W.)	female breasts

bibi	bibi	shoulder
	se-uñ "my arm"	arm
	se-uñ (H.)	
uñ	uñ	hand
	čirihiri (W.)	
	uñ (H.)	
	uñ (A.)	
zooči	zooči	elbow
cazeǵeyat	cazeyeyat	wrist
popoč	popoč	
	čirigri	finger
	čirijiri (H.)	thumb
pači	pači[1]	nail
	pači (W.)	
coči	coči	heart
	co-či (H.)	
	coči (A.)	
zinči	zinči	bile, gall
terebet	terebet	stomach
ñebe	ñebe, ñacat	liver
cai	caniye; p. 53 canye (?)	kidney
mani	mara; *ciciñe* "ribs" (?)	rib
vojco	voco	intestines
ñec-čit	nečit	vein
vocco, vojco	vogco, vojco[2]	belly
jiñ	jiñ, cosc	bone
	yiñ (H.)	
čose	čoš	blood
	čoës (W.)	
	čosé (H.)	
čiuč	čiuč, šiuš	flesh
	čiuč (A.)	
čoǵe	čoye, čoi	fat
oyo	oyo	navel
merereve	merere, mirigri	back
merere	mirigri	spinal column
pizos; cf. "crumb"	sasa; cf. "brains"	bone-marrow
ǵive	ǵive, jive	podex
	kenné (W.)	leg
	yu (H.)	

[1] pači-ni (H.) of course should be pači-in "nails."

[2] Turubit (W.) evidently means stomach. Čiuč (A.) is to be compared with the words for "body" and "flesh."

yu, ju	yüj (W.) yu (H.)	foot
cazeǵe; cf. "elbow"	cas, caseye	knee
jiñ-yu-ves (bone-foot-for)	jiñyuves	shin-bone
cazaǵe	capsaye, cazaye	sole
tec ñeči	tee! neči	cramp
iñoi, iñoǵe	iñoye, jinjoi	transpiration
ziñ	ziñ	skin
ves, vees	uees, uesiye	*excrementa*
čiquiǵe	čiqui, čiquiyes	urine
ififit	ifific (?), ifit	flatus
morojoi (?)	morojoi, efit (?)	menstrua

Relationships

yeñ, momo	father
ñoño, zé	mother
eye (said by grandchildren, Armentia)	grandfather
eye (Bibolotti)	grandmother
viya, viña (A.)	grandfather
aua, auamo, auamu	son
aua-ñe (A.)	daughter
vojit, oči	brother
vojis	sister
vojis-oči (H.)	elder sister
vajis-oči ? (H.)	younger sister
vi	cousins
vi	brother-in-law
fom[1]	sister-in-law
čuñe (said by father-in-law)	son-in-law
ey (said by mother-in-law)	
isč	daughter-in-law
ey (said by mother-in-law)	
čuču (said by son-in-law)	father-in-law
yaya (said by daughter-in-law)[2]	mother-in-law
quis (said by son-in-law)	
ata (said by nephew)	uncle
mimi (said by niece)	
ep (said by uncle)	nephew

[1] Tom in Armentia is an error.

[2] Suegra-yaga, "del yerno," in Armentia "Anales," t. LII, p. 296, is evidently an error.

euyé	stepfather
zeye	stepmother
auatyue, bečucye	ward
guaj-vi	*concuñado*
četi-ye	consanguineous

Society

moinči	people
ere-či moinčin	public
moinči	person
moinč (i), soñi	man
phen	woman
phenyat	married man
uenčias	married woman
vemiǵe, uemiye, veumiye	marriage
vuemičin	consorts
uenči	husband
tifatiye, tifatiǵe	patron
ñucsi (ñuči) moinči	fellow-creature
čeyat	neighbor (man)
čeyas	neighbor (woman)
piret	old man
pires	old woman
piri-ye, piri-ǵe	old age
equit	minor (boy)
equis	minor (girl)
muyat	mature (boy)
muyas	mature (girl)
muñet	single man
muñes	single woman
pañet	adult (man)
pañes	adult (woman)
mestiǵet, mestiyet	male servant
mestiǵes, mestiyes	female servant
muñet	widower
muñes	widow
piret anic	very old man
pires anic	very old woman
izanquit	baby (boy)
izanquis	baby (girl)
auamu	baby
aua	child

napu	friend
penye, penǵe	companion
čovaquit	enemy
ueneñet	hypocrite
nimbet	beggar
nimbes	beggar (woman)
dere-cañ-či	savage man
nonno	namesake
miiči	passenger, traveler
cucucsi (genitive case)	medicine-man
ači moinčin, soyoči moinči	impostors
čiosčioči, čiočio anči (A.)	thief
apacoičin	sick people
imaquičin	singers
royaquit	dancer
sequinaquiči	violin player
beyenǵe, beyeǵe	village
mami	street, road, way
peve, rojya	square
coče, cočǵe	lodging

RELIGION, ETC.

doǵit, dojit	God
soyo	evil spirit, devil
itayu, uayu, guayu	idol
zasi, čuči	spirit
zasi, čučsi	live, soul
mayeǵe	heavens, paradise
atseñi	dead man
cafoñ	caos
dojit-si mic (God-of-word)	gospel

DISEASES, ETC.

apacoye, dam apacoi	fever
yetis	shivering (fever)
ayǵe, aiye	cancer, gangrene, wound
kuetinǵe, quetinye	epidemic
maraye, marǵe	consumption
queti	pain
famiñeǵe	delirium (sleeping)
faquiye, facquiǵe	delirium (dying)

čiapuiye, sčiapuiǵe	loss of mind (dementia)
ezezei	itching
parara	scabies
čiupqui	eruption
puforoǵe	erysipelas
ayeǵe	ulcer
čiobeǵe	tumor
morojoi	hæmorrhage
apacoi	terciana (fever)
apacoǵe	disease (morbo)
cusčisčeǵe	drowsiness (disease)
tareǵe	melancholy
izaza	herpes
ñosñoi, zinči-tum	jaundice
camañ camañ huči	dizziness, swimming in the head
ajai	cold, whooping-cough
señye, señǵe	death
piñeǵe, piñeye	medicine
señet (means "dead")	corpse
vimaǵe	echo
iñiñiǵe	to become squeamish
pazacǵe	plaster
pazaye	pus

Ethnography

coinye, coinǵe	bow
ijme, igıne, yisme	arrow
ton	spear
ijme	dart
comora	arrow, ball
ebba	club
soñ, sibacǵe	cudgel, whip
ibei	trap
aca, acca	house, tend
tarači, sčiamis, čiamis	roof
nari	wall
tec	beam
itama	board
sope	bar
vecsis	hook
tinǵe, tinye	cord, rope

querta-quiye	door
patacye	nail
čium, čum	bed
coči-ǵes (sleep-for)	field-bed
uina, ibina	hammock
beaquiye	chair
ebbe	basket
panaǵe, panacye	frame
coči	cage
cočaquis	mortar
čijiriri-yes (finger-for)	finger-ring
čon-ves (ear-for)	ear-ring
joque	needle
tupuye, tupuǵe	pair of scales
fequeraquiye	hand-saw
mizaquiye	borer
pacaquiye	hammer
močoge	stick
rica-rica	drum
čipna, sepina (A.)	mat
sinaquit	broom
coraquiye	wooden shovel
čoinǵe, čonye	wheel
bovaquiye	ladder, scale
čicǵes	a kind of cask
siriaua, čiriagua, paquiye	axe, hatchet
perere	gun
boñeǵe	flute
oppo	mask
secves	feather crown
pañ	feather
phañ	wool
buma	thread
ošo, očio, osčio	shirt, clothes
uñ-ves	sleeve
iya	garter (?)
ñititaquis, saptaǵe	girdle
vecyet, bovaquit	belt for climbing
pezi	comb
daš, dač, dasč	horn
zaza	shell
bajna	cotton
musumu, purčit	blanket

čupu	bundle
naitaquiye	looking-glass
mize	wick
čoj yaquiye	funnel
puñu	pitcher
čequiye, ičequiǵe	vase
micta	plate
tanyet	earthen pot
zuptaǵe, entaye, entacǵe	cap
pasi, scarac	sieve
naitaquiye	glass
saji	net for fishing
pene	raft
cuaba	canoe
jataqui	prow
dočaquis	oar
sequinaquiye	violin
cos	tobacco
pisnaǵe	cigarette
imunacǵe, imunaye	effigy, image, portrait
varca, čičacǵe	glass beads
cordasci	*mazamorra*
tanta	bread
hicco, ico	salt
ta, taa	pepper
sčocǵe, čocye, šocǵe	*chicha* of corn
fii, einǵinǵe	sap, juice
fimo	moisture
secseǵe	food
pizos	crumb
vite, pač (A.)	provisions
asčia, ačia; cf. *atsa* of the Pano Indians	flower (mandióca-yuca)
azoca (Spanish)	sugar
coye; manais; daba-*si;* aaru-*si;* cocolate-*si* (all genitives)	oil
tasčin; tašim (A.) tasin-fimo (W.) (in front of - juice)	milk
tasči (lit.: "in front of")	breasts
qii, kii	charcoal
čim	ashes
isa; cf. "mist"	smoke
zi, zienes	fire
quereča, ičeñet	silver (or money?)

Nature

ac	earth
ere-ac (all-earth)	world
ači-ac (bad-land)	swamp
ac-oñi-tum (earth-water-with)	mud
pozo (pazo "ground," "soil," Amuésa)	marl
mij	stone
mij derči (stone great)	rock
meque	mountain
ayequiče meque; čoñče	ridge
odoctit	cave
dondo	chalk, stone
počo, čeče	isle
nana	gypsum
zique	lake, lagoon
inac, hinac, jinac	river
soquitiǵe	port
oñi	water
tascače, čive	border of the river
ñopye	ford
vaiñi oñi	whirlpool
pufei	wave
añei	rain
añe	cloud
jetisǵe	hail, snow
naiǵe; cf. "glass," "looking-glass"	air
opito	rainbow
onita, onota	star
iva, ivua	moon
naitiye	light
isare; cf. "smoke"	mist
perere; cf. "gun"	thunder
pititi	wind
fer pititi	violent wind
isine	lightning
zi, zienes	fire
izuñ	sun
soñ	tree
doč-co, doj-co; cf. *toj* Yaruro	trunk
biñe, siyai	root
daca, dacañ	shoot, sprig
sčiañ, šiañ	leaf

viococo	spider
querezeze	cicada, diurnal
čic-čic	cicada, nocturn
batata (?)	butterfly

Colors

abai	white
čeñes	red
čimac	black
mezes	blue
za; cf. za-ičin "those alive," "the living men"; cf. zasi "the soul," sasi "brains"	green

GRAMMATICAL PROCESSES

Nouns

Number

The plural of any noun is formed by adding the suffix ***in***.

mumu	father	mumu-in	fathers
heñ	father	heñ-in	fathers
ñoño	mother	ñoño-in	mothers
zé	mother	zé-in	mothers
aua	child	aua-in	children
nanat	boy	nanat-in	boys
nanas	girl	nanas-in	girls
vojit	brother	vojit-in	brothers
vojis	sister	vojis-in	sisters
phen	woman	phen-in	women
soñi	man	soñi-in	men
moinč	man	moinč-in	people
mestiyet	male servant	mestiyet-in	male servants
royaquit	dancer	royaquit-in	dancers
imaquič	singer	imaquič-in	singers
ve	vein	ve-in	veins
soyo	evil spirit	soyo-in	devils
cristiano	convert	*cristiano*-in	converts
sacerdote	priest	*sacerdote*-in	priests
juča	sin	juča-in	sins

Gender

The designation of the feminine gender, in nouns as well as in adjectives, is expressed by changing final *t* to *s*.[1]

nana-t	boy	nana-s	girl
pire-t	old man	pire-s	old woman
rite-t	old man	rite-s	old woman
pañe-t	adult man	pañe-s	adult woman
phenia-t	married man	uenčia-s	married woman
vogi-t	brother	vogi-s	sister
mestiye-t	male servant	mestiye-s	female servant
izanqui-t	baby (boy)	izanqui-s	baby (girl)
muya-t	first	muya-s	first
čoifo-t	nice	čoifo-s	nice
čoibo-t	nice	čoibo-s	pretty
ueneñe-t	hypocrite	ueneñe-s	hypocrite
moči-t	new	moči-s	new
mabe-t	fat	mabe-s	fat
equi-t	minor of age	equi-s	minor
eque-t soñi	young boar	eque-s phen	young sow[2]
tasče-t	primogenitive	tasče-s	primogenitive
iri-t	one (man)	iri-s	one (woman)

Formation of Nouns

Nouns may be formed from verbs by suffixing *ge*. This suffix seems to be related to *eǵe* or *eve*, "thing."

majo	to love	majo-ǵe (ye)	joy
hemtuc	to adorn	hemtuc-ǵe	ornament
secse	to eat	secse-ǵe	food
bei	to be	bei-ǵe	residence
sibac	to whip	sibac-ǵe	whip
tupu	to mark	tupu-ǵe	scale
vemi	to marry	vemi-ǵe	marriage
pactac	to nail	pactac-ǵe	nail
ueñei	to lie	ueñe(i)-ǵe	lie, gossip
čiapui	to enrage	čiapui-ǵge	madness
čienac	to sink down	čienac-ǵe	landslide

[1] A similar proceeding occurs in Aruák. For instance, *basabanti* "boy," *basabantu* "girl."

[2] *Quibur* in Atacameño denotes the feminine: *kuhri quibur* "tigress."

faqui	to delirate	faqui-ǵe	delirium
famiñi	to delirate	famiñi-ǵe	delirium
metaqui	to make	metaqui-ǵe	custom
ñobi	to tire	ñobe-ǵe	fatigue
čicacsi	to believe	čicacse-ǵe	faith
guati	to lament	guate-ǵe (uateǵe)	tear
caritac	to work	caritac-ǵe	labor, task
fer	to run	fer-ǵe	force
vori	to cry	vore-ǵe	cry
coč, cosč, coš	to sleep	coč-ǵe	dwelling
daqui	to suffer from hunger	daqui-ǵe	hunger
tomi	to shipwreck	tomi-ǵe	shipwreck
iñiñi	to cause nausea	iñiñi-ǵe	nauseousness
čicacsi	to obey	čicacse-ǵe	obedience
ičeiti	to pray	ičeiti-ǵe	prayer
čipañ	to sprout	čipañ-ǵe	sprout
gisi	to laugh	gisi-ǵe	laughter
efati	to irritate	efati-ǵe	anger, fury
saqui	to depart	saqui-ǵe	departure
pisnac	to smoke	pisnac-ǵe	cigarette
nimbeisi	to absolve	nimbeisi-ǵe	absolution
tifati	to protect	tifati-ǵe	patron
eyaqui	to yawn	eyaqui-ǵe	yawning
fandac	to dig	fandac-ǵe	ditch
peivacacsi	to jest badly	peivacacsi-ǵe	bad jest
raise	to wish	raisa-ǵe	wish
		izi raisaǵe	disaffection

The following are likewise derived from verbal forms:

pazac-ǵe	rubbish
močo-ǵe	stick; cf. čočoc "to split wood"
gini-ǵe	bath
beaqui-ǵe	chair
mizaqui-ǵe	blast-hole
panc-ǵe	sieve
yupu-ǵe	shape, form
čocti-ǵe	baptism; cf. čojtac "to christen"
diri-ǵe	bulk
dere-ǵe	forest; cf. derei "to hunt"
maye-ǵe	day, heavens

beye-ǵe	village
oño-ǵe	pus
boñe-ǵe	flute
quinaqui-ǵe	fright, fear
sequinaqui-ǵe	violinist
coraqui-ǵe	shovel
čiqui-ǵe	urine
señ-ǵe	death

The final vowel of the infinitive is often dropped, probably because of the following -ǵ -y, as in

facoi	to feel angry	faco-ǵe	anger
majoi	to enjoy	majo-ǵe	joy
ritai	to kick	rita-ǵe	kick
zincai	to feel ashamed	zinca-ǵe	shame
mamai	to play	mama-ǵe	diversion
čocoi	to embrace	čoco-ǵe	the movement of lifting up the arms
esii	to light	esi-ǵe	fire
apacoi	to heat	apaco-ǵe	fever, heat
imaqui	to sing	imac-ǵe	song
peyaqui	to speak	peyac-ǵe	talk

Doze-ǵe "pinching," however, is formed from *dozeac* "to pinch." This is surely a compound verb, and may express literally "to do pinching."

Bibolotti gives pami-ǵe and pamin-ǵe "dawn," indiscriminately.

From *sčioai* "to rob" is derived *scioanǵe* "robbery."

Nouns are formed from adjectives in the same manner.

ipenti	audacious	ipenti-ǵe	boldness
yetis	cold	jeti-ǵe	snow, hail
nimbe	poor	nimbe-ǵe	poverty
mara	weak	mara-ǵe	fever, consumption
tari	sad	tari-ǵe	sorrow
tomai	dark	tomaj-ǵe	darkness

It seems that any noun can be transformed into a verb by adding the verbal suffix, as for example *rai.*

The expression ñoño-rai, "to-morrow" also is surely a verbal form.

Grammatical Cases

In Moseteno the genitive is indicated by adding *-s* or *-si*.

dojit-si veya God-of face	God's face
dojit-si nimbeisiǵe[1] God-of clemency	Providence
hem-si peyacǵe good-of speech	praise, or speaking in high terms of a person, or of a matter
ñoño-si	of the mother
Erode-si	of Herod
Espiritu Santo-si	of the Holy Spirit
Jesuscristo-si	of Jesus Christ
moinǵin-si čiuč teeth of flesh	gum of the mouth
Iglesìa-cañ-si church in of	of the church
cui-si juča his himself of sin	his own sin
(chi) moinčin-si men of	of the men
juca-in-si sins of	of the sins
mi-in-si mic your of idiom	your idiom
ñucsi-s phen other-of wife	the wife of the other
aha-si body-of	of the body
cui-si coči his himself of heart	his own heart
mi-si Santa Iglesia Thine of Holy Church	Thy Holy Church
misi- benedición Thine-of Benediction	Thy benediction

Thus, the modifying element generally precedes the governing word.

Nominative and accusative are easily to be recognized by

[1] *Nimbei-si-gé* contains evidently another genitive, namely, *nimbei-si*, which is a noun derived from the adjective *nim-be* "poor." The latter seems to be formed from *n-im* and *bei* "to be."

their respective position in the sentence. The latter seems often to precede the verb, as in:

tara quetirai ye	I am going to sow corn
enyera mi arroz queti?	When shallst thou sow corn?
café tuirai mi	Thou shallst bring coffee

All other case-relations are expressed by means of suffixes. These are, as in most American Indian languages, also superabundant in Moseteno.

The suffix *-če* contains the idea of "on" or "above."

meyeǵe-če	in heaven
meque-če	on the top of the hill
bebe-če	in the chapapa
pene-če	on the raft
ac-če	on earth

The suffix *-ve* means "towards," "in the direction of," "against," as well as "separation," "coming from a certain place," and so forth. Examples are:

enǵera coijonye-ve mii zuñ?	when shall we walk about the plantations?
Guači-ve	to Guači
dere-ve	to the mountain
če-ve	towards above
mo-ve	there (that-towards)
Beni-ve	towards the Beni river
siñe-ve	towards the bank, or edge
o-ve	towards one side
ñope-ve	on the edge
me-ve	for that
Adam-ve	of, from Adam
Egipto-ve	from Egypt
eǵe-ve	because (thing-to)
juca-ve	from the sins
tifatige-ve	from the patron
aca-ve azi ye home from come I	I come from home

The suffix *-cañ* means "the place where," "time when;" thus:

dere-cañ	in the forest	čoci-čañ	in the heart
oñi-cañ	in the water	Iglesia-cañ	in the church

infierno-cañ	in the hell	Irupana-cañ	in Irupana
mo-cañ	within		
that-in			

dere-cañ-či, literally "in the forest living," the savage, the Indian
oñi-cañ-či, literally "in water living," aquatic

Irupana-cañ bei	he is in Irupana	vojco-cañ	in the belly
coči-cañ anic	from all my heart	uci-čañ	in the head
ere-cañ mageye	every day		
all-in-day			

Associative and instrumental relations are expressed by the suffixes *-tum* and *-ya* respectively. Even those words classed as nouns and adjectives in English are formed in this way. Examples are:

zuñ-či ayo Jesucristo-tum	with our Lord Jesus Christ
our Lord Jesus Christ with	
auain-tum	with the babies
moinčin-tum	with the neighbors
zim-tum čiuč-cañ	poisoned
poison-with-flesh-in	
juča-tum	with sins
at ame-tum	being with flowers
oñi-ac-tum	mud, clay
water-earth-with	
ambi sasi-tum	inanimate
mij-tum	stony
stone-with	
gieǵe-tum	talented
dač-tum-či	horned
mani-tum	smelling
zinči-tum	bilious
yin-tum-či	bony (yiñ = bone)
juča-tum-či	sinner
činǵe-tum-či	capability
četige-tum-juča	adultery
nucsi-tum phen bei	living in concubinage
juča-tum-či moincin	sinners
men with sins	
uñ-ya	with the hand
moñi-ya	midnight
fear with	

yu-ya	with the foot
yeči juča-ya	with my sin
señi-ya zuñ	with our death (after our death)

Adjectives

The attributive adjective precedes the substantive, while it follows when used as predicate:

anic hemči veya	very nice face	ači veya	sick face
der juči	great heat	pei oñi	muddy water
hem mayeǵe	fine day	yaǵu oñi	clear water
oñi anic yetis	the water is very cold	oñi zivnaquis	the water is fresh
boñi derči	the eagle is great	mij derci	the stone, rock is great

Gender is indicated by changing the initial of the suffix; compare a similar change in nouns:

der-či	great, masc.	der-si	great, femin.
nuc-či	other "	nuc-si	other "
činca at señi der-si-tum juča		he who died great with sin	

The relation of the case is here indicated by adding the suffix *-tum* to the adjective. Yet the instrumental-suffix may be added to the noun, thus:

juča-tum der-si "with great sin," "with mortal sin."

Adjectives are derived from verbs by affixing *-t, -s*[1] to the infinitive:

ñobi	to tire	ñobe-t	tired, masc.	ñobe-s	tired, femin.
mabe	to fatten	mabe-t	fat "	mabe-s	fat "
noyi	to frighten	noyi-t	frightened masc.	noyi-s	frightened femin.
muya	to have	muya-t	first "	muya-s	first "

Muya-s vesč "the first fruit," "the first ripe ear of the corn," "primicias."

[1] Some nouns (*vide supra*) must hence be adjectives in origin.

Pronouns

Personal Pronouns

ye	I
mi	thou
mo	he, that, she
zuñ	we
mi-in	you
mo-in	they, those

Possessive Pronouns

The possessive pronouns are formed by suffixing the element *-či, -si* to the personal pronouns:

MASCULINE		FEMININE	
ye-či	my, of mine	ye-si	
mi-či	thy, of thine	mi-si	
mo-či	his, of that man	mo-si	her, of her
zun-či	our, of ours	zun-si	
mi-in-či	your, of yours	mi-in-si	
mo-in-či	their, of theirs	mo-in-si	

Examples of possessive pronouns with nouns are:

mi-si Santa Iglesia thine-of Holy Church	Thy Holy Church
mi-si benedición thine-of benediction	Thy benediction
ye-si veya-če mine-of face-in	in my face
ye-si phen	my wife (said by the man)
mi-či uenči-gés[1] thine-of husband-for	as thy husband (said by the priest to the Indian woman)

Most of the case-relations are expressed by elements identical with those suffixed to the nouns.

[1] The designation of the gender in the possessive pronouns does not at all indicate "traces" of a special language peculiar to the Moseteno women, as erroneously supposed by Lafone Quevedo, "Anales," LII, p. 298. Such, however, is the case, e. g. in Tupí-guaraní, as *če membỹ* "my son" (said by the father) and *če raỹ* "my son" (said by the mother).

ye-ve	to me, towards me	zun-ve	to us, towards us
mi-ve	to thee, towards thee	miin-ve	to you
mo-ve	to him, towards him[1]	moin-ve	to them
mi-či juča-ve		from thy sin	
thine-of sin-from			
ye-ǵes	for me	zuñi-ǵes	for us
mi-ǵes	for thee	miin-ǵes	for you
mo-ǵes	for him, for that	moin-ǵes	for those
zuñi-ges Dojit conǵeeme		pray to God for us	
we-for God pray			
ye-tum	with me	zuñi-tum	with us
mi-tum	with thee	miin-tum	with you
mo-tum	with him, with that	moin-tum	with them, those

Relative and Demonstrative Pronouns

Bibolotti asserts that "el que," "he who" is not translated in Moseteno. Nevertheless, *činca* seems to exercise the function of the demonstrative as well as that of the relative pronoun.

činca at ñiñete	whom he depreciated
činca maje	who wishes
činca peyaqui ačis peacǵe, vori soyo	he who speaks bad words, calls the devil

Other demonstratives are:

masculine:	uz	this	feminine:	oi	this
	uz-i	of this		oi-si	of this
	(či-uz "near")			(či-oi "near")	

maje mi uz zoñi — lovest thou this man?

ye-si phen uz *sortija* quereča somei eñe tupuǵe vuemi ye-si
mine-of wife this ring silver I give as sign marriage thine-of

Coi "that," seems to signify also "himself." The determinative pronouns are formed from *coi* by adding the suffix of the possessive pronouns:

coi-či cui-či	} of himself	coi-si cui-si	} of herself
cui-či auamu		the son of that man (himself)	
cui-si auamu		the son of that woman (herself)	
cui-si jučave		from thy own sin	

[1] *Mo-ve* "towards that thing" is of course identical with the adverb *move* "allí," "allá," "there," "in that place," "thither."

cui-si coči	thy very heart
cui bei	thy very life
mo-cui	he himself; that (himself)
coi-mi	thou (thyself)
cui-miin	yourself
mi-cui at yii	thou (thyself) saidst
coi-mi cajučiti	thou repentest thyself (reflexive)

Indefinite Pronouns

The indefinite ñuc-či "the other," ñuc-si "other" (fem.) is formed from *ñu*, or ñuc (ñus), and the suffix of the possessive pronoun. Herrero gives *ñu, ñus* "I" instead of *ye*. The former might be related with possessive *ñu* of the Nu-Aruák, which likely occurs in the Pano languages of the Ucayali, and in Pacaguára of Bolivia.

The negative indefinite pronoun is *izi* "nobody."

Interrogative Pronouns

The interrogative pronouns are:

eǵe?	what?
činca?	who?
čis?	
čis dac?	
enǵenca?	what thing is it?
eǵe maje mi?	what dost thou wish?
eǵe hemtaquirai?	what shall they do?
eǵe irai mi?	what thou are doing?
eǵe čuk mo?	what is called that?
eǵe čuk miinsi mic?	what do you say in your language?
eǵe yi miinsi mic?	
eǵenca ti mo uz juča	what is called this sin?
eǵe čik?	what is it?
eǵe hečetei cristianoin?	what do receive the Christians?
eǵerai[1] hemtaqui mi?	what shalt thou do?
činca mo?	who is it?
eñzi?	how many?
eñzi cik mayeǵe?	how many days?
eñzi tupu quin?	what is the time?
čiste čik?	of whom is it?

[1] Transformed into a verb by adding the suffix *rai*.

Numerals

The numerals are based on the quinary system. All numerals over five are compound nouns, and are more or less conventional. Thus *ebe*-un "six" is evidently related with *uñ* "hand," and may signify "one hand and one finger." For quen-cañ "eight" compare quencañ "half;" araj-tac "nine" means "almost ten."

Two ordinals only are given in Bibolotti's glossary:

muya-t	the first (masc.)
muya-s	the first (fem.)

They seem to be derived from the verb *muya* "to have." Aye-quič "the last" signifies also "the end."

Some miscellaneous matters may be properly given here:

iri-t; iri-s (fem.)	single, sole
ere	all
eguaj-ere	all together
pana-pana	both
čet; quincañ	half[1]
mequi	so many, so much
mequias	a little

Adverbs

oya, moǵe	here
move, moče; cf. ove "to one side"	there
oče, moče, čeve, tacče	above
pečcañ	under
oñam	where
cavin	fast
mocañ	below
equive, equi	behind
moč	far
quič	direct
quinves	left
či uz, či oi, am moč (not far)	near
oi-cañ	herein
tacanǵe	always
eñaca, endac	sometimes

[1] Cf. čet-čet "to divide."

Prepositions

yno, jinoǵe	before
abia	after
cañ	in
mocañ (very far in)	within
ocañ	under
vaucañ	between
guaj, uaj	between
hemya	before (?)
fauče	above, on
tum	with
ǵes, yes	for
če	towards, against
dene	without (empty)

Conjunctions

eǵeve	because
cacai, meinas, dač, nam, nač	then
pat, cacai	that, in order to
paj-za-me	notwithstanding
ambi	yet
za, ujama	but

The negative is expressed by *am* "not." This may be combined with other elements. We find thus:

d-am	little, moment
d-am-ǵe	more; cf. damǵe ači "worse"
am eǵe	nothing
čume am	neither, not either (the same not)
am d-am	never
am-bi	still
am-hem	bad (not good)
am-cari	easy (not difficult)
amara	I do not want
at-nam	already it is

Verbs

Verbal Stems

The following are some simple verbal stems:

poč	to pinch
foc	to break

toc	to fracture; to break
top	to burst
fez	to wear
tez	to cut
puer	to lock up
bus	to cover
yi, ǵi	to say
zik	to count
sip	to castigate
sap	to fasten
cup	to compress; to squeeze
zup	to cover
tap	to take
caz	to double
daj	to untie; to loose
rap	to join (with cement, etc.)
tec	to stretch out
naz	to stretch out; cf. "snake"
ñec	to recline
čet	to divide
čoj	to empty
quič	to level
quen	to stir the fire with a poker
sac	to stay
puj	to kiss
beñ	to fill
quiv	to quench
ep (?)	to capsize the raft
za	to watch

We find other elements combined with these stems. The compounds thus formed have meanings quite different from the simple stems. Examples are:

či-casci	to believe, to understand	(with ǵi, yi "to say")
i-če-cacsi	to teach, to edify	(" " " ")
ǵi-ez	to kneel (for praying)	(" " " ")
i-zi-ti	to meditate	(" " " ")
i-če-iti	to pray	(" " " ")
če-i	to elevate (prayer)	(" " " ")
i-či-e	to know	(" " " ")
he-ji	to cry	(" " " ")
čoj-tac	to christen	(with čoj, "to empty")

sac-ti	to depart, to leave	(with sac, "to stay")
sa-qui	to get up	(" " " ")
sac-či	to depart	
ču-beñ	to embrace; cf. "arm"	(with beñ, "to fill")
mi-beñ	to lengthen	(" " " ")
sap-tac	to knot	(with sap, "to fasten")
queč-tac	to dovetail, to scarf	(with quič, "to level")
queč-tac	to add	(" " " ")
tez-aqui	to hew	(with tez, "to cut")
fe-querac	to saw	(with fez, "to wear")
foc-oi	to become putrid	(with foc, "to break")
quen-eči	to burn in hell	(with quen, "to stir")
quer-eči	to crackle in hell	(with quer, "to lock up")
quev-eči	to lead out of the way	(with quiv, "to quench")
cub-ac	to press	(with cup, "to squeeze")
za-i	to live	(with za, "to watch")

The following are compound verbs:

moc-tac	to whet	(with tac, "to push, to blow," etc.)
pu-tac	to wash cloth	(" " " " " " ")
ču-tac	to tinge	(" " " " " " ")
au-tac	to roast	(" " " " " " ")
pac-tac	to nail	(" " " " " " ")
cari-tac	to work	(" " " " " " ")
hem-tuc	to bring in order	(with the stem tuc)
abai-tuc	to whiten	(" " " ")
cuǵe-tuc	to domesticate	(" " " ")
fibi-tui	to make gifts	(with the stem tui)
napu-tui	to make friendship	(" " " ")
tupu-tui	to measure	(" " " ")
oñam i-tui	to emanate	(" " " ")
ači-tui	to dirty	(" " " ")
ču-pi	to spit	(with cuñ, "mouth")
yisi	to laugh	(with yi, "to speak")
ju-če	to tread	(with yu, "foot")
čo-coi	to embrace	(with čoñ, "arm")

Classification of Verbs

Verbs may be divided into the following classes, according to their suffixes:

ending in *-ac:*	apac	to heat
	royac	to dance

	sibac	to whip
	vayac	to efface
	čocac	to slice
	ġiebac	to sew
	vanac	to open
ending in *-bi:*	či-bi	to germinate
	ño-bi	to tire
	sčioj-bi	to swell (čiuc-bi)
	bo-vi	to ascend, to mount
ending in *-iti:*	rib-iti	to overtake
	ricbiti (A.)	
	rijbiti (B.)	
	ñuč-iti	to help
	ñoč-iti	to despise
	em-iti	to cook
	soqu-iti	to put into a harbor
	cañ-iti	to return, to be converted
	yacč-iti	to start, to begin
	ecč-ete	to receive
	tač-ette	to slay one's face
	iče-iti	to pray
	iz-iti	to meditate
	faqu-iti	to quarrel
	ezeñ-iti	to scratch
	piñet-ete	to cure
	ñiñ-ete	to mock, to ridicule
	ñ-ete	to put in
	yucñ-iti	to move, to waddle
	ecb-iti	to disembowel
	qu-eti	to feel pain
ending in *-qui:*	či-qui	to urinate
	pi-qui	to walk
	yi-qui	to acclimatize
	eu-qui	to eructate
	af-qui	to be sorry for
	ya-qui	to forget
	fa-qui	to rave (when dying)
	e-qui	to reap, to gather
	osa-qui	to leave
	eya-qui	to yawn, to gape
	uej-qui	to howl
	pana-qui	to spin
	peya-qui	to speak

	bisa-qui	to wait for, to expect
	seva-qui	to listen
	neya-qui	to thicken
	quin-qui	to frighten
	ima-qui	to sing
	naba-qui	to brood
	chacan-qui	to fry
	queba-qui	to search
	sina-qui	to sweep
	hem-ta-qui	to make (good-make)
	aci-ta-qui	to fornicate (bad-make)
ending in *-(c)oi,*	foc-oi	to become putrid
-oi:	fac-oi	to become angry
	apac-oi	to become sick with fever
	ačij-oi	to become bad (rough)
	čond-oi	to lay down; to stretch one's self at full length
	pay-oi	to jump
	cav-oi	to escape
	moroj-oi	flux (to evacuate-evacuation)
	čoror-oi	to outpour; to drip; to gush
ending in *-i:*	fer-i	to hurry, to run
	dere-i	to hunt
	vor-i	to cry, to call
	vuem-i	to marry
	moñ-i	to perish; to lose; to mistake
	noy-i	to be astonished; to be frightened
	feñ-i	to lay eggs
	señ-i	to die
	tom-i	to be shipwrecked
	some-i	to give
	ueñe-i	to lie; to cheat
	ezeze-i	to cause a sharp pain
	tače-i	to push somebody
	i-coče-i; cf. "coči"	to like; to try; cf. "heart"
	añe-i	to rain
ending in *-iñi:*	sčev-iñi; cf. "ragged"	to jest with luck
	fam-iñi (?)	to rave (when sleeping)
	tam-iñi	to dream
	va-ini; cf. "whirlpool"	to boil

	cañ-iñi (boiling inside)	to cause sharp itching
	coñ-iñi	to swallow; to devour
	iñ-iñi	to nauseate
ending in -*če*:[1]	fus-če (?)	to touch with the hand (continually)
	čus-če	to touch; to feel, cf. "hand"
	fas-če	to swallow (remedy)
	yu-če	to tread; cf. "foot"
	me-ye (če?)	to take away
	que-če	to pursue
ending in -*si*:	e-si	to light
	yi-si (ǵisi)	to laugh
	ve-si	to soil
	sec-si	to eat
	rai-se	to love; to like
	eac-si	to command; to order
	izac-si	to bite
	imu-se	to hide
	ectac-si	to condemn
	yicac-si	to ape; to imitate
	čicac-si	to obey; to believe
	nim-bei-si	to console; to cheer
	vorvac-si; cf. "vori"	to invite
ending in -*zi*:	ni-zi	to become fat (?)
	i-zi	to be wanting
	quez-i	to equalize
	mi-i	to go; to walk
	či-i	to speak
	yi-i (ǵii)	to know
	zi-i	to suck
ending in -*ai*:	n-ai	to be born; to fly
	y-ai	to buy
	č-ai	to vomit
	oč-ai	to submerge; to slip; to slide
	poz-ai	to dissolve; to liquefy
	aj-ai	to be excited
	hij-ai	to finish; to conclude
	mar-ai	to become lean

[1] The suffix *če* seems to be identical with *če* "above," "on," as e. g., in: meque-če "on the top of the hill." On the other hand, *ǵe*(e) in the verb *conǵee* "to ask" is surely related to *čii* "to speak" and to *čei* "to elevate," "to pray."

	hoj-ai	to kill
	rit-ai	to kick
	mam-ai	to play
	siy-ai	to root
	čio-ai	to rob
	zinc-ai	to become ashamed
	cosc-ai (cosčiai)	to burn
	conc-ai	to conserve; to maintain; to care
ending in *-ǵi (-yi)*:	ri-ǵi	to relevel; to bury
	vii-ǵi	to swim
	oi-gi	to row
	basi-ǵi	to give birth
	miči-ǵi	to fast; to abstain
	čioin-ǵi	to molest
	čias-ǵi	to fructify; to propagate
ending in *-ci:*	nai-či	to see: cf. "to be born"
	sact-či	to depart; to come out
	cus-či	to sleep
ending in *-ati:*	ef-ati	to vex; to trouble
	ij-ati	to behead
	gu-ati	to lament
	foñeb-ate; cf. "cafoñ"	to disinter; to exhume
	isčiuv-ati	to comb; to dress the hair
ending in *-ui:*	tup-ui	to sign, to mark
	ay-ui	to wet
	čuč-ui	to be silent
ending in *-bañ:*	cam-bañ	to carry (participle: "carrying"?)
	um-bañ	to take leave
	či-bañ	to fall off (water)

Či-pañ "to sprout again" is of course related to *pañ* "feather" and *čiañ* "leaf of a tree" (both related to *phañ* "wool"). The underlying idea is, unquestionably, that of "ornament," "cover," "cloth," and so forth.

Tenses

According to Bibolotti, only the following tenses, namely, present, perfect, past perfect and future, exist in Moseteno.

The present is formed by prefixing the personal pronouns:

ye queti	I plant
mi queti	thou plantest
mo queti	he plants
zuñ queti	we plant
miin queti	you plant
moin queti	they plant

However, the personal pronouns may also be suffixed, as in maje-ye "I wish;" or očo maje-ye "I wish a cloth."

It is a rather questionable matter to speak of "lenguas prefijadoras" and "lenguas sufijadoras," as the Argentine savant, Lafone Quevedo, does repeatedly.

The future tense is formed by adding the suffix *-rai*. The pronouns precede the verbal stem. An example is: *moin peyaqui-rai* "they will say."

However, the personal pronouns may likewise follow, thus:

či-rai zuñ	we shall say
raise-rai mi	thou wilt love
zaǵe-ye café tui-rai mi	when I awake thou wilt bring coffee
saqui-rai zuñ	we shall get up

The first person plural may have an hortative sense, as:

mii-rai zuñ	let us have a walk
yačči-rai zuñ	let us rest

The perfect is formed by suffixing the element *-te*. The verbal expression is preceded by *at*, which seems to signify "it is," "it is already accomplished"; compare *at-nam* "as yet it is." It is, therefore, probably identical with our "to be" and "to have."

ye at izaye-te	I awaked
mi at izaye-te	thou awakest
mo at izaye-te	he awaked
zuñ at izaye-te	we awaked
miin at izaye-te	you awaked
moin at izaye-te	they awaked

By adding the suffix *-ique*, a tense more or less similar in its meaning to our past perfect indicative may be formed, thus:

ye at imaqui ique	I had sung
mi at imaqui ique	thou hadst sung
mo at imaqui ique	he had sung
zuñ at imaqui ique	we had sung
miin at imaqui ique	you had sung
moin at imaqui ique	they had sung

The Imperative Mood

The imperative, as given by our author, is unquestionably composed of two different verbs. Notwithstanding the remark about its being used in the second person only, there are possibilities of using that mood likewise in the third person, as *maji-evac mo* "let him love."

Bibolotti furnishes the following examples:

rais-ac mi	do love (thou)
rais-ac miin	do love (you)
rais-ac moin	do love (they)

The element *-ac* is, at least I believe, identical with *-tac* or *ac*, signifying "action," "to do," etc., in the compounded verbs mentioned above, as *moc-tac*, *apac*, and so on. The following are illustrations:

INFINITIVE		IMPERATIVE	
tui	to bring	tu-ac	do bring, or bring
čučui	to be silent	čuču-ac	be silent
pajanaqui	despajar	pajanac-ac	
cusči	to sleep	cosc-ac	do sleep, sleep thou
čei	to elevate	čey-ac	do elevate thou
ačitui	to dirty	ačitu-ac	
cavoi	to fly	cavo-ac	
facoi	to be angry	fac-vac; cf. suffix *-evac*, *y-evac*	
bey	to dwell	be-vac	
iziti	to meditate	izit-ac	
fibitui	to present gifts	fibitu-ac	
čiasǵi	to propagate	čias-ǵi-ac; cf. *ǵii* "to speak," etc.	
čet	to split wood	čet-ac	

ezeñiti	to scratch	ezeñit-ac
ecčete	to receive	ecčete-vac
ičeiti	to recite, to pray	ičeit-ac
ñec	to recline	ñec-vac
eque	to collect	ec-vac
gičui	to remember	giču-ac
cañiti	to return	cañit-ac
ǵisi	to laugh	ǵisac
tomi	to capsize	tom-ac
majoi	to be merry	majo be-vac
fer eque	to carry off	fer eque-vac

The imperative may be formed also by simply adding *-a* to the infinitive, as in:

saptac	to make fast	saptac-a
čoyac	to pull up	čoyac-a
royac	to dance	royac-a
fequerac	to saw	fequerac-a
sčevamac	to toast	sčevanac-a
tayac	to daub	tayac-a
caritac	to work	caritac-a
pactac	to nail	pactac-a
quečtac	to scarf	quečtac-a
pisnac	to smoke	pisnac-a
čocac	to chop off	čocac-a
putac	to wash cloth	putac-a
čoyac	to harvest earth nut	čoyac-a
fandac	to dig	fandac-a
bijtac	to put in a bag	bijtac-a
mesac	to grind	mesac-a
ǵiebac	to sew	ǵiebac-a
ninac	to desiccate badly	ninac-a
ičanac	to dry	ičanac-a

The ending *-i* is often dropped in the imperative, probably due to the *-a*, which follows:

cusči	to sleep	cosc-a
tomi	to shipwreck	tom-a
osaqui	to smell	osac-a
sevaqui	to hear	savac-a
bisaqui	to wait	bisac-a

čacamqui	to fry	čacanac-a
yezaqui	to hew	yezac-a
panaqui	to spin	panac-a
peyaqui	to speak	peyac-a
quevaqui	to search	quevac-a
sinaqui	to clean	sinac-a
imaqui	to sing	imac-a
vonaqui	to harvest corn	vonac-a
ičanaqui	to desiccate well	ičanac-a
emiti	to cook	emit-a

The imperative of manys verb compounded with *-iti* is formed by adding the suffix *-ca*, thus:

soquiti	to embrace; to put a vessel into harbor	soquiti-ca
yačči ti	to start	yačči ti-ca
ičeiti	to pray	ičeiti-ca
imusiti	to hide	imusiti-ca

The imperative of the following verbs is formed in the same manner:

tifati	to protect	tifati-ca
efati	to make angry	efati-ca
feri	to hurry	feri-ca
sacti	to go to	sacti-ca
nimbei-*si* (genitive?)	to pardon	nimbeiti-ca

Some verbs compounded with *-iti*, however, seem to change the ending only, as:

ñočiti	to despise	ñočit-a
jucñiti	to move	jucñit-a

The imperative may be formed also by suffixing *-bada* and *-da*, thus:

feri	to hurry	fere-bada
quičeac	to direct	quiče-bada
umbañ	to take leave	umba-da
cambañ	to carry	camban-da
čanbañ	to descend	čanban-da

Furthermore, the imperative may be formed by suffixing *-emac* or *-mac*, as in:

ječi	to rest	ječi-emac
izayeye	to awake	iza-emac
quič	to make straight	quič-emac
sovsov	to file on a string	sovsov-emac
riǵi	to bury	riǵi-emac
oigi	to row	oiǵi-emac
queče	to pursue	queče-mac
isča	to frighten	isča-mac
isčioingi	to molest	isčioinge-mac
quiñe	to respect	quiñe-mac
čusče	to touch	čusče-mac
heči	to repose	heče-mac
cave	to look, to see	cave-mac
fifi	to blow	fifi-emac
conǵee	to beg	conǵee-mac
toc	to break	toqu-emac
tače	to pull	tače-mac
raise	to love	raise-mac

Final *-i* is dropped in the following:

concai	to keep	conca-mac
cavoi	to fly	cavo-mac
hojai	to kill	hoja-mac
hijai	to finish	hija-mac
čai	to vomit	ča-a-mac
očai	to slip	oča-a-mac
čojbi	to swell	čojb-a-mac
čioai	to rob	čio-mac

From *iziti* "to reflect," we have *izi-emac;* from *vori* "to provoke," *vor-v-emac;* from *cave* "to observe," *cave-vac;* from *riǵi* "to fill again," *rigi-emac;* from *foñebate* "to dissent," *foñeba-mac;* from *jate* "to behead," *iya-mac.*

Bibolotti gives *maji-eva* "wish" as the 2d person singular of the imperative, and *maji-evac* as the 2d person plural from *maje* "to wish." Other examples of the 2d person singular of the imperative formed by the suffix *-eva* are:

INFINITIVE		IMPERATIVE
apac	to warm; to heat	apaqu-eve
čoj	to throw water	čoj-evac
teren	to carry	teren-eva
cup	to compress	cup-eva; cf. "cupe-eme"
bus	to cover	bus-eva
četčet	to split wood	četčet-eva(?) četče(t)-y-eva
pañpañ	to twine	pañpañ-eva (pañpañ-y-eva)
biscam	to twist	biscam-eva
comoñ	to wrap up	comoñ-eva (comon-y-eva)
hemtuc	to burnish	hemqui-eva

Bibolotti gives *somacs-eva* as the imperative of *somei*, "to give." The latter, however, seems to be derived from *somacsi*.

The suffix *-evac* in the plural corresponds to *-eva* of the singular. Thus:

tec	to extend	tequ-evac[1]
fez	to tear off	fez-evac
mibeñ	to stretch out	mibeñ-evac (miben-y-evac?)
tecoñtecoñ	to move the head	tecoñtecoñ-evac
ǵiez; čei "to know"	to kneel	ǵiez-evac
quen	to stir the fire	quen-evac
autac	to roast	autac-y-eva
sip	to whip	sip-e-evac

The final *-i* of the infinitive is often changed into pre-palatal *-y*, when followed by -eva or evac, as in:

čocoi	to embrace	čoco-y-eva
čiapui	to become enraved	čiapu-y-eva
yai	to buy	ya-y-eva
yi (ǵi—cf. "čei")	to say	y-eva
mamai	to play	mama-y-eva
čet	to divide	četi-eva (če-y-eva?)
saqui	to depart	saqui-eva (sac-y-eva)
sacči	to depart	sacč-eva (sac-y-eva)
sap	to fasten	sap-i-eva (sap-y-eva)
euaqui	to yawn	eyaqui-yeva (eyac-y-eva)
vesi	to soil	vesi-yeva (ves-y-eva)
dindi	to ring the bell	dindi-yeva (dind-y-eva)

[1] The form *tez-evac* from *tez* "to cut," also occurs, as well as *tez-eme*.

quereči	to crackle in hell	quereči-yeva
queneči	to burn in hell	quenečiyeva (quene-y-eva)
mii	to walk	mii-evac (mi-y-evac)
četi	to fight	ceti-evac (čet-y-evac)
queti	to plant	queti-yevac (quet-y-evac)
čororoi	to outpour	čororo-y-eva
čondoi	to lay down	čondo-y-evac
zincai	to become ashamed	zinca-y-eva

The following verbs drop the final *-i:*

čicacsi	to believe	čicacs-eva
sčeviñi	to jest well	sčeviñ-eva
peivacacsi	to jest badly	peivacacs-eva
raise	to love; to desire	rais-eva; cf. "raise-mac"
pañi	to grow	pañ-eva
čei(ǵi)	to know	či-evac
sesči	to eat	sesč-evac
esi	to light	es-ivac
veumi	to marry	veum-evac
noyi	to be frightened	noy-eva
ičeacsi	to edify	ičeacs-eva
hectacsi	to send	hectacs-eva
meye	to take away	mey-evac
quečei	to lead out of the way	queč-eva
jiyacsi	to ape	jiyacs-evac
eacsi	to command	eacs-eva
hičeacsi	to instruct	hičeacs-eva
ičeacsi	to preach	ičeacs-eva
ectacsi; cf.hectacsi	to send a remedy	ectacs-eva
enacsi	to mock	enacs-eva
icočei	to test	icoč-eva

Furthermore, the imperative may be formed by suffixing *-eme*, thus:

fusče	to touch	fusči-eme
čokčok	to split wood	čokčoqu-eme; cokcok-eme
tizo	to suspend	tizo-eme
fara	to leave	fara-eme
čet	to divide	čet-eme; cf. "četčet-eva"
esčiuk	to heat	esčiuk-eme
daj	to untie	daj-eme

tez	to divide	tez-eme; cf. "tez-evac"
bus	to hide somebody	bus-eme; cf. "bus-evac"
čiakčiak	to rub	čiakciac-eme
imuse	to occult	imus-eme
isca	to drive	isca-eme
visdac	to scale	visdac-eme
puj	to kiss	puj-eme
queze	to equal	queze-eme
cafoñ	to mix	cafoñ-eme
dozeac	to pinch	dozeac-eme
poč	to punch	poč-eme
foc	to break	foc-eme
caz	to double	caz-eme
cuǵetuc	to domesticate	cuǵetuk-eme
quič	to lift up a thing	quič-eme
sap	to tie	sap-eme; cf. "sapi-eva"
vayac	to efface	vayak-eme

The following drop the final *-i:*

somei[1]	to give	some-me
pozai	to liquid	poza-eme
ičie (ičii-iǵii)	to know	iči-eme
tupui	to sign	tupu-eme
jaqui	to forget	jac-eme
nizi	to go out	niz-eme
esčiuqui; cf. "esi"	to heat water	esčiuk-eme
ñete (ñeti)	to put in	ñet-eme

These verbs drop the ending *-iti:*

ecbiti	to disembowel	ecb-eme
piñetete	to cure	piñet-eme; cf. "piñet-evac"
ñiñete	to mock	ñiñ-eme

The following differ from the verbs quoted above:

zik	to count	zi-bi-eme
quič	to hint	quič-e-eme
cup	to squeeze	cup-e-eme; cf. "cup-eva"
naz	to stretch out	naz-e-eme
rap	to strain, to join[2]	rap-e-eme
sip	to whip	sip-e-eme; cf. "sip-e-evac"

[1] *Nimbei-si* "to console" is a genitive. The imperative of "to console" is *nimbe-eme*, or *nimbeitica*.

[2] One thing with another with viscous matter.

vori	to call	vor-v-eme
isčuvati	to comb	isčiuva-v-eme

Examples of the imperative in phrases are:

someme mo	give me that
tuac mo	bring that
cuve yeva	say it again; repeat it
ectacsevac move	send there
concaamac ačitin	be careful with bad men
ǵiyeva	think; see, etc.
meyebada	go on!
sevaca mi sacerdotein	listen to the priests
conǵemac nimbeisiǵe	ask for pardon
nimbeitica yeči Jesús	be merciful, my Jesus
či ñučitica	and help (me)
ǵiyevac cui miin	think you yourselves
sevacac miin	listen (ye)
nimbeitica ñoño	be merciful, mother
ǵiezevac miin ñoño-si yu-ya kneel you mother of foot at	prostrate yourselves at the feet of the mother
yučevac miin[1]	rest ye
cučada miin nanatin!	sleep, boys![2]
yeme mo!	tell it![3]
soquitica siñeve	go to the river border!
izan-yeva miin	go play!

The Participial Mood

The present participle is formed with the suffix *-bañ.*

azi-bañ	they are coming
čie-bañ	he is drinking
fer u-bañ	he is getting better
iči yi-bañ	ripening
ara um-bañ	is dying

The perfect participle is formed by the infinitive and the suffixes *-či* and *čit:*

bei	to be; to stay; to dwell	bei-čit	be seated
čacanac	to fry	čacanac-či	a fried thing
giebac	to sew	gieba-či	a sewed thing

[1] *Yuč* is a verbal form evidently derived from the noun *yu* "foot."

[2] Bibolotti gives also a form *cosca* "sleep."

[3] From *ǵi-yi* "to say."

Substantives and adjectives are formed in the same manner. The following are compounded with verbal forms:

royaqui-t	the dancer	royaquit-in	the dancers
imaqui-č	the singer	imaqui-č-in	the singers
ciuqui-t	the drunkard	ciuqui-t-in	the drunkards
pana-čit	the weaver	pana-čit-in	the weavers
čiu-čit	carnivorous	čiu-čit-in	the flesh eaters
čovaqui-t	the enemy	čovaqui-t-in	the enemies
sinaqui-t	the broom	sinaqui-t-in	the brooms

The following are used adjectively:

tezac-či	cut
bei-či	be seated
či-či	habil
señi-či	dead
nimbei-či	merciful
ere hemtaqui-či	almighty

The following are used substantively:

sevaqui-či	hearer
mii-či	passenger
peyaqui-či	speaker
vigi-či	swimmer
sequinaqui-či	violinist

The same suffix appears in *mo-in-či* "the man," "the neighbor," and in *zain-čin* "living men."

Other Moods

The subjunctive, optative, causative, etc., are expressed by special participles, mostly suffixes. Thus:

maje-ya zuñ incambañ mayeǵe-če, emoñe hem-bei eñe Dojit
wish-if we going heaven-into, is necessary good-be as God
eacsi; čume eacsi, pat raise-mi ere moinčin eñe cui-mi maje
commands; also commands, that lovest-thou all neighbors as thy-
self-thou lovest.

The conditional may be expressed likewise by the particle *coi*, as in *coi mi maje* "shouldst thou wish."

Armentia gives *at* as signifying "to be"; however, it seems to express rather the past condition, thus meaning "as yet it is," thus:

quin at cristiano mi	because already thou art (made) Christian
nimbe at ye	I am poor (probably meaning "I always have been poor")
at caviti mi?	hast thou seen?
at	already
at nam	as yet it is
at meñ	it (is) long ago

The following combinations with *-at* are most interesting:

phen uen-či-as woman husband has	married woman
soñi phen-y-at man wife has	married man

The expression of the gender by changing the final consonant shows clearly that *uenči-as* and *pheny-at* — both compounds — are used adjectively.

An analogous proceeding may be observed in certain combinations with *muya*, which is said to be identical more or less with our auxiliary "to have."

muya	there are (they have)
dai muya	there are much
muya mi merique?	hast thou pineapples?
eǵe an aca muya mi?	what hast thou at home?
muy-at	the first, masc.
muy-as	the first, fem.
muy-as vesč	the first ear of corn, or "primicia."

Čey-at "neighbor" (male) is also a compound of *-at*; per contra note *čey-as* "neighbor" (female).

Jeñ seems to be identical with our modal auxiliary "can," "may:" *yeñerai*; "it may be," but it is surely used in a future sense, signifying "it will be," *am ye-jeñ*: I cannot.

Interrogative pronouns as well as adverbs are often transformed into verbs by simply adding to them the affix of the respective tense:

eǵe-rai hemtaqui mi?	what art thou going to do? (what thou shalt do?)
mo-ve-rai incai?	we shall go there?
quin-rai hi itui mi	now thou shalt tell it me

Even the particle expressing negation is often combined with the affix of the future, thus assuming a verbal function:

am concai (not to care)	to neglect
ama-rai concac	shall neglect
am raisete (not loved)	to alienate
ama-rai raise	shall alienate

GENERAL OBSERVATIONS

Judging from the phonetic system, the Moseteno is a language far from being agreeable to the ear. Clusters of totally heterogenous consonants constitute one of the peculiarities of this language. Combinations as *cr*, *jr*, *tr*, and so on, are very frequent. This separates the Moseteno from Tacana, Cavineño, and from other Indian languages of the Bolivian "montaña," and places it closer to the Chaco-Guaycurú linguistic family, although it does not have the slightest affinity with the latter.

The status of Moseteno is, generally speaking, the same which is typical of all other South American Indian languages. It is in every respect a primitive idiom, wanting proper terms to express abstract ideas.[1] Father Bibolotti thus used paraphrases beyond what was generally possible. For instance:

peyaqui sacerdote-tum Iglesia-cañ to speak priest with church-in	to confess
soñi am phen-y-at man not wife have	single man
nimbeisiǵe	the absolution (poor-from-thing)
nimbeičit	miserable, wretched, unhappy
nimbeiči	merciful
soyoči beyeǵe	hell; (the dwelling of the devil)

[1] ["The section dealing with the alleged poverty of the language . . . is certainly wrong. Dr. Boas has dealt with some erroneous notions of this order in his "Rasse und Kultur," and I have done the same in the "Journal of the Washington Academy of Sciences," p. 234 of the current volume." TRUMAN MICHELSON.]

moniči	the error (from *moni* "to loose")
am cosči	awake (not-sleep)
činǵe-tum-či	capacity (sense-with-man)
anic arerecoči	compassion (much-sorrow-heart)
ači jiceacsiči	corrupter (bad-teacher, teacher of bad things)
am fer bei	unhealthy (not-strong-be)
caritac-ǵe	labor (heavy-do-thing)
beyeǵes	lodging (to be-for, or "to stay-for")
am quinaquič	bold (not-fear-having)

Further, the primitive character of the Moseteno is also revealed by the great display of words used to express most simple ideas, but, above all, by the undeveloped ability of abstraction. They say:

eque	to harvest
vecdac	to harvest rice
čoyac	to harvest earth-nuts
vonaqui	to harvest corn
čoj	to throw water
fara mij	to throw a stone
bijtac	to throw into a bag
čuñ	the hand
čuñ	the arm
zoñ	the trunk (of a tree)
zoñ	the tree

Here we see that "hand" and "tree" are not differentiated from "arm" and "wood" ("trunk"). These examples, which could be multiplied, give evidence of the low stage of development of the Moseteno.

"The measure of the excellency of a language," says Wilhelm von Humboldt, "is the clearness, definiteness and energy of the ideas which it awakes in the nation."

As to the morphological structure of Moseteno, we may say that the skeleton of the language consists of a large number of word-stems — *Nominalstämme* — mostly monosyllabic. Their original function and significance can, in most cases at least, be traced back by careful scrutiny. All other forms are compounds. Consequently, an exact knowledge of the morphological and

phonetic structure of the language can be obtained only by methodically analyzing each word and each form.[1] Some concrete examples follow:

e-fi-t	*menstrua* (evidently a compound noun)
fi-mo[2]	sap; *coromas*[3] *fimo* "honey," or juice of the plant called *coroma*, a kind of *graminea*
fe-fen	the privy parts of woman
ve-es	*excrementa*
ve-si	the soil
e-fe	the breast
fe-n	the egg
fe-ñi	to lay eggs
phe-n	the woman
ue-n-či	the husband
ue-mi	to marry
ue-mi-ǵe	the marriage
či-bi	to germinate
ve-sč	the ear of the corn
ve-sči	to shoot into ears
ve-ǵemu	the seed
ma-be-s	pregnant
ma-be	to become fat
ma-be-t	fat
be-ñ	full
bi-bi	shoulder
pi-zo-s (genitive?)	the bone-marrow
ño-bi	to tire
ño-bi-bi	tired, debil
ño-bi-t	tired man
ño-bi-ǵe	the fatigue
vi	son-in-law
vi-ya	grandfather
pi-re-t	old, old man
pi-re-s	old, old woman
pi-ri-ǵe	old age

[1] See on the same subject Hestermann, "Die Panosprachen und ihre Beziehungen," p. 649.

[2] *Tasčim fi-mo* "milk" according to Weddel. Armentia and Bibolotti both give only *tasčim* signifying "milk," yet incorrectly, for it does not mean "adelante," "in front." *Tasčim* "teta," "mammary gland," of course, is another mistake in Armentia.

[3] Genitive: *coroma-s*, "coroma-of."

fe-r	strong
fe-r-i	to run, hurry
fe-r-ǵe	the force

Reverting to the "nominal-stems" mentioned above, it should be pointed out that a similar (or perhaps identical) root is to be found in other words signifying members of the human body. For instance:

ve	the eye
a-fi	the eye-lid
a-fi	the eye-brow
a-fi	the forehead
fi-n	the hair
ve-ya	the face

At the first moment it is very difficult to say whether this stem is or is not etymologically related to that quoted above. Withal, there is some probability that such may be the case, for both occur again and again solely in words meaning members of the human body.

Other nominal-stems may be seen in the following:

ma-na[1]	rip
ma-ra	lean
ma-ra-i	to become lean
ma-ra-ǵe	consumption
ma-ra-ǵes	consumptive
ma-be	to become fat
ma-be-t	fat, masc.
ma-be-s	fat, femin., pregnant
ma-jo	joy (well-being)
ma-jo-i	to become merry
ma-jo bei	being merry
ma-je	to love; to wish
ma-jo-ǵe	joy
ma-ye-ǵe	heavens, paradise, day, date
ma-ma-i	to play
ma-ma-ǵes	joke
čo	the lip
čo, ču	the ear
čo-se	the blood

[1] *Ma* seems here to express physical and moral well-being.

čo-ǵe	the grease, the fat
čo-i	to become fat; fat
čo-i-fos	beautiful
ču-či	soul
čo-vaquit	enemy
ču-tac	to tinge
ziñ	the skin
zin-cai	to become ashamed
zin-ca-ǵe	the shame
zin-ca-ič	ashamed
zin-či	the gall, bile
zin-eñ[1]	the profile
za	green, living, to watch
za-i	to live
za-si	the soul
sa-sa	the brains
i-za-n-qui-t	the baby (boy)
i-za-n-qui-s	the baby (girl)
za-bei	awake
ambi-sa-si-tum	inanimate
ba-siǵi[2]	to give birth
na-ba-qui	to brood; to hatch
pa-ñi	to grow
pa-ñe-t	adult, masc.
pa-ñe-s	adult, fem.
pa-ñe-ǵe	the age
ba-n-či	the young man
ba-n-si	the young girl
a-ua	the son
a-ua-ñe	the daughter
na-i	to be born (child)
na-na-t	the boy
na-na-s	the girl
na-na-ti-in	the boys
na-iti-ǵe	the light
na-yo-ǵe	the dawn

[1] Cf. *ñezeñ* "opposite", "facing."

[2] Cf. *baque* in Sipibo, Cunibo, etc.

na-i-ǵe	the air
na-itaqui-ǵe	the looking-glass
na-iči	to see
caz	to double
cas-eǵe	the knee
i-ño-ǵe	transpiration
o-ño-ǵe	pus
ji-ño-i	excited
nos-ño-i	yellow colour (disease)
no-y	to terrify
no-yi	to become frightened
no-yi-t	frightened
i-ño-i	the sweat
ño-bi	to become tired
ño-be-ǵe	the fatigue
ño-be-t	tired man
no-y no-y	to tremble
voǵ-i-t; cf. d-ojit "God"	the brother
voǵ-i-s	the sister
voj-co	the intestine
voc-co	the belly
yiñ	the bone
yiñ-yu-ves (bone-foot-for)	the shin-bone
yu	the foot
yu-če	to tread
yu-če-ǵe	the pace, the step
ču-ñ	the mouth
ču-pi; cf. soñ "saliva"	to spit
tere-bet	the stomach
tere-ret	the throat
fa-qui	to rave
fa-qui-ǵe	the rage, delirium (dying)
fa-co bei	being excited
fa-co-i	to become excited
fa-co-ǵe	the fury, the grudge
fa-mi-ñe-ǵe	the rage (when sleeping)
e-fa-ti	to molest

čo-va-quit	the enemy
e-fa-ti-ġe	the anger
ti-fa-ti	to protect
ti-fa-ti-ġe	the patron, protection
ča-canac	to fry
i-ča-nac	to dry
ča-ñes	dry
ca-foñ	chaos, to mix
foñ-ebate	disenter
m-oñ-i	to perish; lost
com-oñ	to wrap up
com-oñ	the cloth
cav-in	soon, hurry, quick
cav-oi	to escape
cav-oi-ġe	the flight
caj-oi	the want, gripe, anguish
ima(c)-ġe	the song
ima-qui	to sing
ima-qui-č	the singer
v-ima(c)-ġe	the echo
vor-i	to call
vor-e-ġe	the call
vor-veac vor-ve-acsi	to invoke
he-ji	to cry
he-či	the breath
fer he-či-t	excited
či (ġi-yi)	to say
či-i	to know
i-či-e	to know
či-in-ġe	the knowledge
či-cacsi	to believe
či-cacse-ġe	the faith
ġi-e-ġe	the criterion, judgment
ġi-e-ġe-tum-ci	proper, right, fit, ascertained
ġi-si	to laugh
ġi-si-ġe	the laughter
ġi-čui	to remember
ġi-čui-ġe	the remembrance

dene ǵi-e-ǵe	foolish (without criterion)
ǵi-ez	to kneel down (praying)
če-i	to elevate thoughts
i-če-i-ti	to pray
ari	to hurt oneself
are-ǵe	the wound
anic are-re čoci	the compassion
c-ari	difficult
c-ari-tac	to work
c-ari-ta-ǵe	the labor
am c-ari	easy (not difficult)
t-ari	sad
it-ari-če moinčin (?)	to afflict a person
t-are-ǵe	the melancholy, sadness
ai-ǵe	the wound on a mule's back
hoj-ai	to kill

SUFFIXES

hij-ai	to finish; to conclude
poz-ai	to liquid
oč-ai	to fall to the ground

Another class of suffixes appear in certain words signifying parts of the human body:

ǵi-ve[1]	*podex*
ñe-be	the liver
merere ve	the back, spinal column (?)

This suffix does not seem to be related to the stem *-ve*, so frequently found in words of similar signification. It might be identical with the suffix *-ve*, which exercises an adverbial function. Further and more detailed investigations will surely solve the questions, which must be left open here.

[1] On the "Klassensuffixe" in Pano, see Pater W. Schmidt's article in "Mitteil. der Anthropologischen Gesellschaft in Wien." Band XXXV. (V.) Wien, 1905, pp. 127–130; and v. d. Steinen, "Diccionario Sipibo." Berlin, 1904.

Reduplication

The ideas expressed by reduplication are of different nature.

a. Impression of noise, as:

čam-čam	to rub
čiak-čiak	to rub; to dry off
coi-coi	to clean
čik-čik	to file
čok-čok	to split wood
čik-čik	cicada nocturna
čet-čet	to cut into bits
cača-cača	to chew
čuk-čuk	to sharpen on a wheel
čoy-čoy	to tear out
pañ-pañ	to screw; to twine
fi-fi	to blow
oco-oco	toad
quij-quij	to beat the drum
rica-rica	drum
quer-quer	to shave
čiuk bu-bu-ge	foam of the soup

b. Emphatical expression:

ači-ači mic	injury by words
ño-ño	mother
mo-mo, mu-mu	father
no-no	namesake
ño-ño	the morrow, to-morrow
va-va	palate
bi-bi	shoulder
ma-ma-i	to play

c. The idea of "lasting," "steady":

camañ-camañ uči	swimmimg the head
coiti-coiti-uči cañ	" " "
pane-pane	separated
zak-zak	"
za-za	shell (closed?)
i-ñi-ñi	nausea
či-či	clever
noi-noi	to tremble
čio-čio	mucus

o-či-či	maggot
man-či-či	tick
i-za-za	herpes
coč-coč	molested
sčev-sčev	ragged

d. Repetition of a movement:

camak-camak	unction
tecoñ-tecoñ	to shake the head
sacañ-sacañ	to peel eatables
sov-sov	to thread
zac-zac	to unglue

Affiliated Languages and Peoples

The linguistic and ethnological position of the Moseteno is still uncertain.

Brinton,[1] referring to the Yurucaré, Tacana, and Moseteno, simply states that they are "not of one tongue." His "Mosetena (?) linguistic stock,"[2] embrace only the different names under which the Moseteno are known, and to which reference has been made in a previous chapter.

The Argentine scholar Lafone Quevedo does not state clearly his opinion in regard to this question. Other scholars, less authorative, suggest that there existed a relationship between Tacana, Moseteno, etc., on the one hand, and Puquina of Pucarani and Lake Titacaca on the other. The language of the latter tribe is said to have been spoken also by the Uros, or Ochozomas.[3] If so, then these Indians must have been in many respects different from the *Uros brutos*, mentioned by Father Barzana and by the chronicler Cieza, as living in the neighborhood of the Desaguadero and on the Pacific coast, in several *calatas* between Callao and Antofagasta.

[1] "The American Race," p. 297.

[2] Loc. cit., p. 298.

[3] "Ritvale sev Manvale Pervanvm," by Father Jerónimo de Oré. Napoli, 1607. — Hervás "Vocabulario Poligloto."— "Relaciones Geográficas de Indias," I. Madrid, 1881.— Raoul de la Grasserie, "La Langue Puquina." Ballivian, in "Revista," l. c.— Brinton, "Note on the Puquina Language of Peru."

However that may be, the modern Uro language as described by Toribio Polo[1] bears no relationship either to Puquina of Barzana[2] or to Moseteno. The latter have also been erroneously included in the group of *Mobima*, and so forth. It was the explorer Heath who first referred to the "great similarity between the Maropa and Tacana idioms." Closely related to these languages are doubtless Araona, Cavineño, and Sapibocona. A short vocabulary of the latter idiom is to be found in Hervas' "Vocabulario Poligloto." It is genuine Tacana. Intervocalic dental *-d-* of the Tacana seems to become *-s-* in Sabipocona. As to the alleged linguistic affinity of Mobima with Tacana, no reference could be found. Uhle, the great authority on Peruvian and Bolivian affairs,[3] seems to have verified the relationship between the Mobima and the Puquina of Barzana.[4] This fact would be sufficient to take the Mobima out of the Tacana linguistic family. In addition, the careful comparisons made of the Mobima vocabularies as published by Hervás, by Keller, by Heath, and by Father Cardús, with the known Tacana materials, make it clear that — aside from several loan words — the two are widely apart.

All those Indian idioms of central, eastern and northern Bolivia have not yet been studied methodically and systematically. No corner of South America is less known than the *habitat* of the Moseteno and adjoining parts, especially as far as the native Indian languages are concerned.

Of all these Indian languages, we possess vocabularies, accompanied by short grammatical sketches, of Tacana, Cavineño and Leco only. The works of Hervás, D'Orbigny, Keller,

[1] Indios Uros del Perú y Bolivia," 1901.

[2] The source of Oré's information appears to be Barzana's work, "Lexica et Praecepta," 1590, of which not a single copy is known as extant. This work is said to have been printed (?) at Lima in 1590.

[3] But not *Maropa*, as is said in "Discovery of New Materials on the Moseteno Idiom"; See the American Anthropologist, N. S., vol. 18, No. 4, October-December, 1916, p. 603.

[4] Unfortunately, it proved impossible to obtain Uhle's article on this interesting and important matter.

Heath and Cardús contain merely brief glossaries of the Sapicona, Maropa, and Itonama[1] idioms.

Heath states: "The Cavinas Indians use the Tacana language." Cardús, however, asserts that they speak a different idiom from Tacana, even though using some words of the latter. Modern linguistic researches prove Heath to be right. Araona and Toromona also belong to the Tacana family, as well as Maropa and Sapibocona. The differences between these idioms are but dialectic.

As to the linguistic position of Moseteno among the Indian tribes of northern Bolivia, the main conclusions reached by this preliminary study can, subject to modifications resulting from further investigation, be summarized as follows:

The Moseteno language is characterized by a special phonetic system. The accumulation of consonants is completely at variance with what is found among the Tacana, the Cavineña and other neighboring idioms. On the other hand, the morphological and syntactical structure convey the impression that the Moseteno is related to the Tacana group, and particularly to the Cavineño.

The following comparisons are given as illustrations:

CAVINEÑO		MOSETENO	
capein-imeti	to abandon	at himé	
ena	agua	inac	rio
ney	heavy rain	añei	
puji	ward	vogit	son
pacaca	to open	vanac	open
equiniju	within, inside	equi	after
		equive	behind
etiqui	fire	esi	to light
iyuca	head	juči	
mimi	to speak	mic	word
ena	river	jinac	
etupuqui	scale	tupuǧe	

[1] The *Otuke* published by Créqui-Montfort and Dr. Paul Rivet belongs to a linguistic family very different from the Tacana; cf. "Linguistique Bolivienne," in "Journal de la Société des Américanistes de Paris," tome IX, Paris, 1912, pp. 317–337.

tupu	sufficient	at tupu	
iǵi	to drink	čei	
eiǵiqui	drink		
ǵietana	to cavil	ǵieǵe	criterian, sense,
ayqui	to harvest	equi	judgment
cuabà	canoe	*cuaba*	canoe
quirica	paper, letter	*quirica*	
juča	sin	*juča*	
eǵeque	which, he who	eǵe	
apupaisa	to cover	bus	
capuqui	cover		
edana	horn	daš, dač	
eduči	God	doǵit	
equiti	face to face	equive	behind
esa	ear of maize	več, veš	
ecuisa	to frighten	ičia	
cazi cati	to dirty	ači-tui	
taca	to skin	zacañ	
ja (suffix)	of, from	ya (suffix)	
nanada	young man	nanat	
neiju	to rain	añei	rain
susu	to suck	zii	
iye	to kill	ayǵe; hojai	wound; to kill
tupu	measure	tupuǵe	
ebana	cheek	añ	
diaque	very	dai	much
ayjama	nothing	am eǵe	
vesa	to swim	viiǵi	
vesaaqui	swimmer	viiǵiči	
čipi-rodumi	urine	čiquiǵe	
ebi	nose	hei	
tapi	to wink	afi	eye-lid
mijiji	beach	mij	stone
zereji	hurry	feri	
mepe	to gather	eque	
yete	mouse	meče	
cače	net	saji	
atta	relation by blood (?)	atta	nephew
sanada	green	za	
miquia	thou	mi	
cuejiji	wind	pititi (onomatopoetic?)	
mi-cuanaja	yours	miin	

dane	to grow up	pañe; pañi	grown; adult; to raise; to grow up
epere	lateral part of the body	merere	back part of the body
suqui	tickling	čiquiñeǵe	

The Itonama language is somewhat removed from the Tacana family, although it contains two important words, which, etymologically, may be related to the respective Moseteno terms. These words are:

ITONAMA		MOSETENO
iču	head	juči
papapana[1]	cheek	añ

[1] Carib *pana* "ear."

APPENDIX A

BRESSON'S PLAGIARISM OF WEDDEL

From the comparisons below, which certainly show the most audacious intellectual "filibustering," it can easily be inferred what value ought to be attributed to the assertions advanced by the most unscrupulous of all modern South American travelers about the countries he claims to have crossed, and about the aboriginal inhabitants he alleges to have visited.

The following quotations placed side by side show the source of Bresson's "learning:"

WEDDEL, 1853	BRESSON, 1886
p. 410–411. " . . . la découverte par les Espagnols des richesses de la *quebrada* de Tipuani remonterait au commencement du XVII[e] siècle. Un corrégidor de la ville de Sorata aurait pénétré dans cette vallée, vers l'année 1635, et y aurait vu plusieurs milliers d'Indiens occupés aux lavages. . . . "	p. 481. "La découverte, par les Espagnols, des richesses de la vallée de Tipuani remonte au commencement du dix-septième siècle. Un corregidor de Sorata ayant pénétré dans cette *quebrada*, vers 1635, y vit plusieurs milliers d'Indiens occupés au lavage du sable aurifère."
pp. 416–417. "Parmi diverses grandes entreprises établies dans le district de Tipuani, vers cette époque, on cite en particulier celle que dirigeait un mineur du nom d'Andres Coll. Il exploita les *veneros* du ravin pendant environ trente-quatre ans, et paya pendant ce laps de temps, en droits (3 %) au gouvernement espagnol, la somme de 236,000 piastres, ce qui	p. 481. "Parmi les diverses entreprises qui s'établirent depuis dans le district de Tipuani . . . d'aucuns écrivent Tipoani (*sic.*) . . . on cite celle que dirigeait un mineur du nom d'Andrès Coll, qui exploita des *lavaderos* pendant trente-quatre ans et paya pendant ce temps, en droits, au gouvernement espagnol, la somme de 236,000 piastres fortes; ce qui suppose un bénéfice

supposerait un bénéfice d'environ 40 millions de francs . . ."

p. 417. "Une autre compagnie, à la tête de laquelle se trouvait un chanoine appelé Gutierres Segurola, retira de la plage de San Agustin del Recodo, voisine du village, un bénéfice net de plus de 2 millions de piastres."

p. 417. "En 1761, il se forma une association composée de douze habitants de La Paz, d'Arequipa et de Lima sous la denomination de "*El Apostolado.*" Son but était de détourner la rivière de Tipuani du cours qu'elle suivait alors, entre la gorge de la Cueva et celle de Chacapunco, dans une étendue d'environ: 1,200 mètres, et d'en exploiter le lit mis à sec. . . ."

p. 418. "Les résultats bruts de l'opération furent assez beaux; mais les frais en engloutirent une si grande partie, que le bénénet n'est représenté que par une somme minime."

ibid. "C'est ce que l'on pourra voir par la lecture des trois chiffres suivants que j'extrais d'un résumé succinct des livres de compte de M. Villamil, donnant le résultat de toutes les opérations de mines entreprises par lui à Tipuani Valeur de l'or retiré de la *quebrada* de Tipuani, depuis l'année 1823, jusqu'à l'année 1842, par don Idelfonso Villamil.....8,046,920 fr.
Frais.....6,234,965 "
Profit net.....1,811,955 fr.

d'environ 40 millions de francs . . ."

p. 481. "Une autre compagnie, fondée par un chanoine du nom de Gutierrez Segurala (!) retira des sables d'une plage voisine du village, un bénéfice net dépassant 12 (*sic!*) millions de francs."

p. 481. "En 1761 douze habitants de la (!) Paz formèrent un syndicat, sous la singulière dénomination de *El Apostolado*, dont l'objet était de détourner le rio Tipuani, sur une longueur d'un kilomètre et demi, et de laver les sables aurifères de son lit. . . ."

ibid. "Les résultats bruts de cette entreprise furent des plus brillants, mais il paraît que les frais furent tels qu'ils en engloutirent la plus grande partie."

ibid. "Qu'on en juge: un sieur Villamil, dans une période de vingt ans, a retiré des sables de Tipuani, 8,046,900 francs d'or; et, bien que la main-d'oeuvre soit extraordinairement bon marché, les frais ont monté à la somme de 6,235,000 (*sic!*) francs, d'où ses bénéfices personnels se sont réduits à environ 1,800,000 (*sic!*)[1] francs."

[1] If the items were correct, his personal profit would have amounted to 1,811,900 francs.

INDIANS

WEDDEL, 1853

p. 445. "Le costume des Indiens *Lecos* consiste, chez les deux sexes, en une grand chemise sans manches, appelée talle, qui leur tombe jusqu'à mi-jambe. Ce vêtement ne diffère en rien du tipoi[1] des Indiens Chiquitos."

p. 445. "Il est souvent blanc et quelquefois bleu ou violet . . ."

ibid. "Les femmes se mettent souvent plusieurs talles l'un sur l'autre, et les hommes ajoutent fréquemment à ce vêtement un pantalon. . . ."

pp. 445–446. "Quelques unes de celles-ci se tressent la chevelure en deux nattes qu'elles laissent pendre sur leur dos. . . ."

p. 446. "Les armes dont ces Indiens se servent, aujourd'hui, sont le fusil et l'arc."

p. 447. "Il est fait avec le bois du palmier Chonta. . . . Les flêches, dont les dimensions en longueur sont à peu près les mêmes, sont formées du pédoncule, ou de la partie supérieure de la tige, d'une graminée géante, appelée, par suite de son usage, *Gynerium saggitale*, elles sont armées de pointes de bambou ou de bois de palmier . . . Quelques unes sont enjolivées de plumes brillantes."

BRESSON, 1886

p. 468. "Le costume des Indiens Mosetenos consiste en une grande chemise, sans manches, qui tombe jusqu'à mi-jambes. Ce vêtement, imposé par les missionaries; ne diffère en rien de celui des Indiens Lecos, Chiquitos, Mojos et Muras que j'aurai bientôt l'occasion de décrire."

p. 468. Le talle . . . est ordinairement blanc et quelquefois bleu ou violet."

ibid. ". . . Les femmes se mettent souvent plusieurs talles l'un sur l'autre, . . . et les hommes ajoutent quelquefois un pantalon à ce vêtement un peu primitif. . . ."

p. 469. "Les femmes portent les cheveux longs, séparés en deux tresses rudes et brillantes qu'elles laissent pendre sur le dos."

ibid. "Les armes dont ces Indiens se servent aujourd'hui sont le fusil et l'arc."

p. 469. "L'arc, en bois du palmier chouta (*sic!*) . . . Les flèches, armées de pointes de bambous ou de bois de palmier, sont formées du pédoncule d'une graminée gigantesque,— *Gynerium saggitale* — Quelques-unes de ces flèches sont enjolivées de plumes brillantes. . . ."

[1] Doubtless borrowed from Chiriguano *tipoy* "shirt."

ibid. "La nourriture des habitants de Guanay est essentiellement végétale. Le maïs et la banane en font la base."

ibid. "La nourriture de ces Indiens est presque exclusivement végétale. Le maïs et surtout les bananes sont les mets favoris des Mozetenos."

pp. 447–448. "(When they are fishing), car ils ont soin de saler et de fumer ou de sécher au soleil tout ce qui ne sert pas à la consommation immediate."

ibid. "Quand ils pêchent, ils ont soin de saler et de fumer tout le poisson qui ne doit pas servir à leur consommation immédiate, et comme ils sont très sobres les provisions qu'ils font dans ces occasions, aussi bien qu'à la chasse, durent très longtemps."

p. 447. ". . . Les Lecos sont trop paresseux pour chasser et pêcher avec beaucoup d'ardeur; cependant, quand ils s'en occupent, ils sont ordinairement heureux, et les provisions qu'ils font dans ces occasions leur durent longtemps. . ."

p. 448. "La flèche et l'hameçon ne sont pas les seuls moyens usités par les Lecos pour capturer les habitants de leurs eaux; ils se servent aussi quelquefois dans ce but de poison dont ils infectent les rivières, ainsi que cela se pratique chez un certain nombre d'autres tribus de l'Amérique du Sud."

ibid. "Outre la flèche et l'hameçon, les Indiens des Yungas ont encore un autre moyen pour capturer les poissons. Ils se servent, dans ce but, d'un poison dont ils infectent la rivière, ainsi que cela se pratique chez toutes les tribus aborigènes que j'ai visitées dans ce voyage d'exploration" (*sic!*)

p. 449. "Dans d'autres parties de la Bolivie, et notamment dans les Yungas, on se sert, pour empoisonner les rivières,[1] de la tige fraîche d'une petite liane appelée Pekho ou Sacha dont on broie une ou deux brasses, sur une pierre, dans le point de la rivière que l'on veut infecter."

ibid. "Les Mozetenos se servent de la tige fraîche d'une liane qu'ils nomment pekho, dont ils broient 3 ou 4 mètres sur une pierre dans la partie de la rivière qu'ils veulent empoisonner. . ."

ibid. ". . . et dès que l'eau s'en trouve chargée, les poissons

ibid. "Dès que l'eau s'en trouve chargée, les poissons

[1] Not the rivers — the current of these rivers annuls the effect of the barbasco (*menispermum cocculus*) — but the creeks and bays, or remansos, where the current is almost imperceptible. Cf. Marcoy, op. cit., p. 545.

qui s'y rencontrent viennent flotter inanimés à la surface, où on les recueille sans peine."

ibid. "La substance employée à cet effet par les Indiens de Guanay (the Leco) est le suc laiteux d'un des plus grands arbres de leurs forêts, connu par eux sous le nom de Soliman, et qui n'est autre que l'Ajuapar des habitants de la Nouvelle-Grenade, ou le Sablier des Antilles françaises, et enfin l'Huracrepitans des botanistes. Pour se procurer ce lait vénéneux, ils font de nombreuses entailles à l'écorce de l'arbre, et le suc qui en exsude va aussitôt imbiber la terre qui entoure le pied du tronc. Cette terre, recueillie dans un grand sac, est jetée dans la partie de la rivière où doit avoir lieu la pêche."

p. 457. "(Leco Indians) leur physionomie moins ouverte . . . Leurs yeux sont presque horizontaux."

viennent flotter inanimés à la surface, où on les recueille sans peine."

p. 480. "Les Lecos empoisonnent aussi les eaux des rivières. La substance qu'ils emploient à cet usage est le suc laiteux du Soliman, grand arbre des forêts, qui n'est autre que le sablier des Antilles.

Pour se procurer ce lait vénéneux, les Indiens font de nombreuses entailles à l'écorce, et le suc qui en exsude va aussitôt imbiber la terre qui entoure le pied de l'arbre. Cette terre qui, recueillie avec soin, est jetée dans la partie de la rivière où doit avoir lieu la pêche."

ibid. "La physionomie des Lecos est ouverte . . . leur yeux sont presque horizontaux. . ."

Furthermore, Dr. Weddel's references to the interesting tribe of the Callahuaya Indians have been copied almost word for word by Bresson without citing his source of information.

WEDDEL, 1853

pp. 177–178. "Ces Indiens Callahuayas, dont l'histoire est à peine connue, constituent une nation particulière enclavée au milieu de celles des Quichuas et des Aymaras, et dont les membres se sont acquis une espèce de célébrité comme médecins et comme sorciers. . . Les Callahuayas sont essentiellement

BRESSON, 1886

p. 467–468. "Les Indiens Callahuayas constituent une tribu à part, enclavée au milieu de celles des Aymaras et des Quichuas. Les individus de cette tribu ont une célébrité de guérisseurs qui les fait tout particulièrement respecter. Ils sont essentiellement voyageurs et passent pour être quelque peu

voyageurs, et à tel point que l'on en voit, chose rare pour des Indiens, quitter leurs pays et atteindre, avec leur fortune sur le dos, aux extrêmes limites de la république Argentine. Leur costume, que revêtent souvent, pour se distraire, les *cholos* de La Paz, consiste en une culotte noire sur laquelle retombe un *poncho* rouge, en une grande cravate de laine de vigogne et un bonnet auriculé surmonté d'un chapeau à grands bords. Enfin une bèsace ornée d'anciennes monnaies d'argent contient leur petite pharmacie, et ils portent invariablement au cou, comme marque distinctive, un crucifix d'argent massif."[1]

sorciers. J'en ai recontré un peu partout, en Bolivie, où je les reconnaissais facilement à leurs costume bizarre: une culotte noire, un *poncho* rouge et un bonnet auriculé que surmonte un vaste *sombrero* en poil de vigogne. Sur la poitrine ils ont toujours une énorme croix, en argent vierge, qui est pour ainsi dire la marque distinctive de leur spécialité."

The chapter entitled: "L'Agriculture de Bolivia," etc.,[2] pp. 619 passim. is also copied almost entirely:

WEDDEL, 1853	BRESSON, 1886
p. 134. "Sous un point de vue, le marché peut en effet être regardé comme le miroir d'une des parties les plus importantes des habitations, je veux dire de leur partie culinaire."	p. 621. "Le marché d'une grande ville comme la Paz doit être regardé comme le miroir d'une des parties les plus importantes des habitations, je veux dire de leur alimentation."
p. 136. "Une autre considération qui peut donner quelque intérêt à l'étude d'un marché, c'est que cette étude permet souvent de déterminer, au premier coup d'oeil, la nature du climat de l'endroit où l'on se trouve."	ibid. "L'étude des productions végétales d'un pays permet souvent de déterminer au premier coup d'oeil la nature du climat de l'endroit où l'on se trouve. . ."

[1] These ambulant Indian druggists — the "Wurzelsepp" of the southern hemisphere — are called cuico(s). The same designation is applied by the Chileans to all Bolivians indiscriminately.

[2] Published also in the "Revue des Industries et des Sciences Chemiques et Agricoles," Paris.

p. 151. "Les *señoritas* de La Paz en sont toutes extrêmement friandes, et elles ont l'habitude, lorsque les taiachas sont de saison, d'en prendre comme rafraîchissement, pendant la chaleur du jour, en les trempant dans de la mélasse."

ibid. "Les *señoritas bolivianas* sont extrêmement friandes de ce mets, que l'on désigne sous le nom de taiacha, et qu'elles prennent, comme rafraîchissement, en le trempant dans du sirop de canne à sucre."

Furthermore, the description of some of the national meals of the Bolivians, as for instance, "chupe de leche," "aji de disparates," and so forth, were taken from Weddel (pp. 162–163) without the slightest reference to the latter's work.

In regard to the illustrations inserted as "originals" in Bresson's book, it ought to be stated here that several of these pictures have been copied with only slight changes from the work entitled "The Amazon and Madeira Rivers," according to the sketch- and note-book of the German explorer Franz Keller, published in New York (the German edition in Stuttgart) in 1874 by Keller-Leuzinger.

APPENDIX B

ESTADO ECLESIÁSTICO DEL ARZOBISPADO DE LA PLATA[1]

Sucre, Diciembre 16 de 1875

Colegio de Propaganda Fide de esta capital:

Sacerdotes:

Comisario General Guardián	Fray Bartolomé Casasnovas
	Fray Vicente Belenguer
	Fray Antonio Vinent
	Fray Gregorio Cintora
	Fray Salvio Costa
	Fray Francisco Saenz
	Fray Melchor Azcunaga
	Fray Mariano Chavarria
	Fray José Font
	Fray Pacífico Salsamendi
	Fray Agustín Muniusguren
	Fray Julián Vergara
	Fray Ignacio Villagra
	Fray Manuel Bajo
	Fray Antonio Suárez
	Fray Ignacio Eguia
	Fray José Uriburo
	Fray Francisco Torrentegui

Hermanos:

Fray Salvador Cedo
Fray Martín Barrena
Fray Ignacio Lizaralde
Fray Pedro Rivera

[1] Extract from an unpublished manuscript in Northwestern University Library.

Colegio de Propaganda Fide de Potosi:

	Sacerdotes:
Guardián	Fray Teodoro Massa
	Fray Estanislao Simonetti[1]
	Fray Juan Carvini
	Fray Félix Sanges
	Fray Angelico Martarelli
	Fray Buenaventura Capomagi
	Fray Francisco S. Melchor[2]
	Fray Vicente Piccinini
	Fray Tomás Turchetti
	Fray Jaime Ricciotti
	Fray Casimiro Mancini[3]
	Fray Andrés Basili[4]
	Fray Romualdo D'Ambrosi[5]
	Fray Domingo Piccinci
	Coristas:
	Fray Antonio Campero
	Fray Leonardo Federici
	Legos:
	Fray Antonio Giantomaso
	Fray Luis M. de Paulis
	Fray Pacífico Caero
	Fray Luis Maurizio
	Fray José Bocabella
	Fray Alejandro Nicolini
	Fray Anastasio Peruzzi
	Fray Cayetano Chileno
	Fray Angel Santos
	Fray Cecidio Cipola

[1] Missionary among the Indians of Parapiti; cf. Cardús, op. cit., p. 53.

[2] Founder of the missions of San Francisco and San Antonio, 1871 and 1872 respectively, among the Indians of Parapiti; l. c. p. 53.

[3] On the journeys made by Father Mancini in North Bolivia, see Armentia, "Navegación," p. 28; he calls Mancini "Samuel."

[4] Cardús, p. 53.

[5] Missionary at San Pascual de Boicobo, a Chiriguano village; cf. Cardús, p. 57.

Fray Pascual Rosato

Donados:

Hermano Mateo Barriga

Hermano Aurelio Moral

Colegio de Propaganda Fide de Tarija:

	Sacerdotes:
Guardían Comisario de Misiones	Fray Alejandro María Corrado[1]
	Fray Alejandro Ercole
	Fray Zeferino Muzzani[2]
	Fray José Gianeli
	Fray Antonio Araoz
	Fray Dominico Guerrini
	Fray José Marinangeli
	Fray Nazareno Dimeco[3]
	Fray Máximo Pierrazoli
	Fray Rafael Giradengo
	Fray Santiago Mequi
	Fray Marino Mariani
	Fray Angel Riquieri (Ricchieri)
	Fray Eliseo Molina
	Fray Doroteo Gianequini (Gianecchini)[4]
	Fray Gerónimo Bacili (Basili)[5]
	Fray Vicente Marceleti[6]
	Fray José Ferri

[1] Erroneously called Coronado in "La Lengua Leca" by Lafone Quevedo, p. 5, note (2). Father Corrado is the author of the "Catecismo de la Doctrina cristiana, con varias oraciones y prácticas devotas en lengua Chiriguana con su traducción literal al Castellano, para el uso de las Misiones del Colegio de Propaganda Fide de Tarija en la República de Bolivia," Sucre, 1871.

[2] Author of the "Noticias Históricas sobre las misiones en la República de Bolivia," appended to Amich's "Compendio Historico," etc., Paris, 1854.

[3] Missionary at the Chiriguano settlement of Tarayri; cf. Cardús, p. 30.

[4] "Diario de la Expedicion exploradora Boliviana al Alto Paraguay de 1886–87." Asis, Tip. de la Porciuncola, 1896. Giannecchini's Mataco vocabulary has been published by Lafone Quevedo.

[5] Missionary at San José de Tigüipa; cf. Cardús, p. 31.

[6] Missionary at San Miguel de Itau; l. c., p. 25.

Fray Nicolás María Sesti
Fray Julio María Bregoli
Fray Buenaventura Masini (Massimi)
Fray Vicente Manuali[1]
Fray Bernardino Turbesi[2]
Fray Luis Vannuchi
Fray Antonio Gatti
Fray Gervasio Costa
Fray León Orseti (Orsetti)[3]
Fray Mauricio Monacelli[4]
Fray Berardo Chisco
Fray Sebastián Pifferi[5]
Fray Guido Cremona[6]
Fray Bernardino Lombardi
Fray Santiago Romano[7]
Fray Pedro Angelisanti

Coristas:

Fray Leonardo Stasi[8]
Fray Silvestre Lardani
Fray Francisco Cuyola[9]
Fray José Rossini

Legos:

Hermano Santos Alonso
Hermano José Velásquez

[1] Companion of the former at San Miguel de Itau; cf. l. c. p. 25.

[2] Missionary at Nuestra Señora de las Misericordias de Machereti; l. c., p. 32.

[3] Companion of Father Sebastián Pifferi at the mission of San Roque de Aguairenda; cf. l. c., p. 26.

[4] Missionary at San Francisco on the Upper Pilcomayo; cf. l. c., p. 29.

[5] Missionary at San Roque de Aguairenda; cf. l. c., p. 26.

[6] Companion of Father Turbessi; cf. l. c., p. 34.

[7] Cardús, p. 33, writes "Romero." The latter was a companion of F. Turbessi at Machereti, a Chiriguano mission.

[8] Afterwards companion of Father Dimeco at the mission of La Purísima de Tarayri; cf. l. c., p. 31.

[9] Cardús, p. 29, gives "Cayola." The latter was a companion of Father Monacelli at San Francisco, a Chiriguano mission not far from Aguairenda.

Hermano Francisco Mains
Hermano Querubín Pucchetti
Hermano Eugenio Marconi
Hermano Manuel Medrano

APPENDIX C

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Moseteno Vocabulary and Treatises

BY
BENIGNO BIBOLOTTI

Vocabolario Espoñol-Musateno etc...etc...

A

abajo	péchcañ; ocañ
abajo arriba	chindác; pechcán fanché ittúi
abalorio	várca; chicacgé
abandonado	at himé; at mesí; at fará; at yáqui; am gi chui
abandonar	at mesí mesirái at mesí ique
abastecer	paj resí; paj qui tupú
abatido	at qui anic nimbe; chittái nimbé
abatir	doiroi mumu
abeja	coroma zé
abierto	vanác
abobado	tojt; dené gijegé
abochornar	aj zincái zincáirái zincáyevá at zincai ique
abofetear	tachétte tachettérái tachémé at tachétte ique

abogada	tifatigé; ñuchitige
abordar	soquiti
	soquitirai
	at soquiti ique
	Imperat: soquitica
aborecer	am dam raise
	am dam raiseterai
	am dam raisete ique
aborto	at ojei basigi; ambi tupu-basigi; chose ñige sciupqui
abotagado	sciocbet
abrasar	jeñ bei; eñeñi; anic mocsi sciusc
abrazar	chubeñ
	chubeñerai
	chubeñevá
	at chubeñete ique
abrir	vanac
	vanaquerai
	vanaquieva
	at vanac ique
abrojo	jeti
absolucion	nimbeisige
absolver	nimbeisi
	nimbeisirai
	nimbeitica
	at nimbeisi ique
abstinencia	michigi
	michigirai
	at michigi ique
absurdo	ueñege
abuela	eye
abuelo	viya
abultado	derige
abundancia	anic dai ege

aburido	at efati meve at ñobi
acabar	at mesi atrai mesi at mesi ique
acalorado	anic jiñoi; anic fer tsuñi; anic queti tsuñ; apac scusc
acatarado	ajai; anic fer ajai
accidental	uattique
aceite	choge; manais; dabasi; aarusi; chocolatesi

(fol. 5 left)

acelerar	feri fererai ferebada at fer ique
aceptar	ectchete ectcheterai ecvac at ectchete ique
aboca con..	chanchete chancheterai chancheeme at chanchete ique
acerar	fequerac fequeracrai fequeraca at fequerac ique
acertado	gijegetumtchi; anic quich; anic mei; menas
acidez; acido	pasc
aclimatar	yiqui yiquirai at yiqui
acobardar	quinaquege siti at quinaqui paj qui quinaqui

acomodar	hemtuc hemtuquirai at hemtuc ique
aconsejar bien	hem icheacsi hem icheacsirai hem icheacsi ique *Imperat:* hem icheacseva
acoralar	sope cañ fara at sopecañ fara ique; at sopecañ ñette
acostar a otro	icusci icuscirai at icusci at icusci ique
acostarse	cusci cuscirai cosca at cusci ique
acostumbrado	tacame taca metaqui at yiqui metaqui
acre; indole	fer bei
acreditado	am ueñenet
acribillado	cosc cosc
activo; homb.	am scoscointchit
actual	quin anic
acuatico	oñicantchi
achacoso	am fer beitchit; am resc beitchit
adelante, ir	tascac tascirai at tasci ique
adentro	mocañ
adinerado	querecha tumtchi; anic bijogetumtchi
adivino falso	cucucsi

adonde	oñam; oñarai incambasca; oñam at incaque ique
adorno	hemtucge
adornar	hemtuc hemtuquirai at hemtuc ique
adulterio	chetigetum jucha
adulto	pañet
afable	anini peyaqui; hem mointchin
afeminado	phentuitch
aferrado	yeque
afilar	moctac moctacarai moctaquieva at moctac ique
afligir a otro	itaritche mointchin
afligido	taari
(fol. 5 right)	
agachase	chondeñ acya chondeñeva at chondeñ ique acya
agarar	tap taperai tapieva at tapeni ique
agil	feri; am afqui
agitacion	fer hetchi; cari hetchi
agolparse	guamuya incai; ezezbei; guamuchebei
agrandado	at deii az; atchi dai az

agua	oñi
aguazero	fer añei; anic ze zoi
aguardar	bisaqui bisaquirai bisaca at bisac ique
aguila real	boñi dertchi
aguja	joque
agujerear	fandac fandaquirai fandaquieva at fandac ique
agujero	fandacge; to
agusanarse	at focoi; at manitum
ahogar agua	tomi tomirai at tomi ique
ahogar sofoca	at quer hetchi
ahora	quin
ahorcar	at tizo tujya; at señi tizo
ahuyentar	isca iscaerai iscamac at hisca ique
ai . . . . noros	aiya
airarse	facoi facoirai at faquiti ique
airado	faco bei
aire	naige
aislado	iritbei
ajustado	set

ala de pajaro	pava
alabanza	hemsi peyacge
alba	nayoge; paminge
alborotado	facobei
alcanzar	ribiti ribitirai at ribiti ique
alegre	majo bei
alegrarse	majoi majoirai majobevac at majo ique
alegria	majoge
alejar	moch ectacsi moch ectacsirai at moch ectacsi ique
alerta vivir	zabei
aliento	jetchi
alimento	secsege
(fol. 6 left)	
alma	tchutchi, zasi
almendra	mujie
almscle	poquege
alojamiento	beiges; cosciges
algodon	bajna
altivo	jipenti
alto	moche
alzar	chei cheirai at chei ique
alla, alli	mové

allanar	qich quicherai quichyeva at quichebite ique
amancebado	ñucsi tum phen bei
amanecer	nayoge
amar	raise raiserai majieva at raisete ique
amargo	bicca
amarillez	ñosñoi; achi veya
amarrar	sap saperai sapieva at saptac ique
amedrentar	quinaqui quinaqurai quinacquiva at quinaqui ique
amigo	napu
amigarse	naputui naputuirai at naputui ique
amor	raisacge
amoroso	am tijai; hem mointchin
amparar	tifati tifatirai tifatica at tifati ique
anciano, –a	piret; pires; ritet; rites
ancho	dereve; sofoi
andar	mii miirai miiyeva at mii ique

andariego	natevajoi
andrajoso	achi; scev scev
angel	*idem*, angel
angina	quiscintujya
angosto	set
angila peje	hizo
anillo	chijiririges; sortija
animal, dom	cuge
animal demon.	ebacge
año	yomuge
anochecer	at yomoi at yomoirai
anteaye	muñaya
antiguamente	porema
(fol. 6 right)	
añadir	quechtac quechtacarai at quechtac ique
añudar	saptac saperai saptacca at sap ique
apagar	quiv quivierai quivyevac at quiv ique
apropiado	at cui eque
apuntar arma	quich quicheeme at quich
apuro	at cajoi
aquello, –lla	mo
aqui	oya
araña	viococo

arbol	soñ
arco de flecha	coinge
arco iris	opito
arder	coscai coscairai avacca at coscai ique
ardilla	beque
arido	chañes
araigado	at siyai az
arrancar	choyac choyacrai choyaca at choyac ique
arrear	isca iscaerai iscaeme at ìsca ique
arrebatar	fer eque fer equerai fer equevac at fer eque ique
arepentirse	tari ubañ tarirai at tari ique
arimar	ñec ñecrai ñecva at ñec ique
arrinconado	at hime az
arrodillarse	giets gietserai gietzevac at gietz ique
arrogante	anic hipenti
arrojado	am quinaqui

arropar	comoñ comoñerai comoñeva at comoñ ique
arroyo	jinac
arruga	quizba
articulacion	toquegecañ
asado	autacsi
asar	autac autacrai autacyeva at autac ique
asco	equei
aseo	hembei; hemtuc osco; hem cofe osco; hemtuc guajegege
aserrar	fequerac fequeraquirai fequeraca at fequerac ique
asi es	meinas hem
asiento	beaquige
atado	sap bei
atar	sap saperai sapievac at saptac ique
(fol. 7 left)	
atigrado	cuscuruit
atizar	quen quenerai quenevac at quen ique
atonito	fer doiroi

atras	equi equve equiverai at equi ique
atravesar	roc bei; roc eñegeva pat roc bei
atricion	tarege
aunque	pat ra me
auxiliar	ñuchiti ñuchiticarai ñuchitica at ñuchiti ique
auxilio	ñuchitige
avarizia	tijatetege
ave pajaro	aijtchi
avergonzado	at zincai
avergonzar	zincai zincairai zincayeva at zincai ique
averiguazion	quevacge mic; congetacsi mic
avestruz	ipare
avinagrado	pasc bei; pasc anic; at pasc az
avio	vite
avisar	mic somei mic someme mic someterai at mic somacsi ique
ayer	muña
ayudar	ñuchiti ñuchiticarai ñuchitica at ñuchiti ique

ayunar	michgi michgirai at michgi ique
azotar	sibac sipierai sipeeme at sipette ique
azote	sibacge
azucar	azoca
azul	mezes

(fol. 7 right)

B

baba	soño
baboso	soñotumtchi
basineta	chicges
bailar	royac royacrai royaca at royac ique
bailarin	royaquit
bajar	chanbañ chanbanda at chanband
balanza	tupuge; tuputuiges
balza	pene
banca, –o	beaquige
baño	ginige
barba	yeti
barco, –a	cuaba
bareno	mizaquige
barriga	vocco
barro	ac oñitum
bastante	mesi; at rejia; at tupu

bastidor	panacge
baston	mochoge
basura	patzacge
bautismo	choctige
bautizar	chojtac chojtacrai chojtaca at chojtac ique
beber	tchei tcheirai tchievac at tchei ique
bello	choifoi; anic hemtchi veya
besar	puj pujerai pujeme at puette ique
bien	hem
bienestar	hem bei; resc bei; fer bei
bilioso	zintchitum; ñosñoi; achi veya
bilis	zintchi
blanco, -a	aibai
blando	am yeque
blanquear	aibastuc aibaituquirai at aibai
boca	chuñ
boda	vemige
borracho	sciuquit
borrar	vayac vayaquirai vayaqueme at vayac ique

borrasca	añetorai; fererai pititti
(fol. 8 left)	
bosque	derege, dere
bostezo	eyaquege
bostezar	eyaqui eyaqurai eyaquiyeva at eyaqui ique
botar	fara farairai faraeme at fara ique
brazada	chocoge
brazear nada.	chapqui chapquirai chapquiyeva at chapqui ique
brazear algun.	chocoi chocoirai chocoyeva at choco ique
brevemente	cavin; am men
bribon	achi mointchin; soyotchi mointchin
brillo	anic soquem
broma	mamages; itzangeges
brotar	chibi chibirai at chibi ique
brujo	cucucsi
bruñir	hemtuc hemtuquirai hemtuquieva at hemtuc ique
buen dia	hem mayege

buendia saludo	hem nayoque; hem nayoique
bulto	dirige
buscar	quevaqui quevaquirai quevaca at quevaqui ique

(fol. 8 right)

C

cabal	quetz
cabaña	acca
cabello	fin
caber	reya siti reyia sitirai at reya siti ique
cabeza	jutchi; oño
cabezon	der jutchi
cabisbajo	aeya doiroi
caca	vees
cadaver	señet
caer	ouchai ochairai at ochai ique
cagar	vesi vesirai vesiyeva at vesi ique
cal piedra	dondo
calambre	tec ñectchi
calavera	iutchi senitchin
caldear	apac apaquierai apaqueva at apac ique

calentar	esciuc esciuquerai esciuqueeme at esciuc ique
calentura	apacoge apacoi apacoirai at apacoi ique
calenturilla	dam apacoi
calmar *id*	tchupu apacoi
calmar tempes.	ato tchupu añei; tchupu pititi
calofrio	jetis
calor	anic fer queti tsuñ
callar	chuchui chuchuirai chuchuac at chuchui ique
calle	mami beyegecantchi
cama	scium
caminar	piquí piquírai piquíyeva at piquí ique
camino	mami
camisa	oscio
campanear	dindi dindirai dindiyevac at dindi ique
can perro	acho
canasta palma	ebbe
canzer	ayge
canelon	chorecho
cangrena	at ayi sciusc

canilla	yiñ yuves
cano	aibai fin
(fol. 9 left)	
cansado	ñobet
cansar	ñobi ñobirai at ñobi ique
cantar	imaqui imaqurai imaca at imaqui ique
cantores	imaquitchin
cạntaro	puñu
canto	imacge
caña charo	sciuru
caña ueca	bañe; giuñi; guopina
caos	cafoñ
capacidad	chingetumtchi
cara	veya
carbon	qii . . .
carestia	nimbege
cargar	teren terenerai tereneva at teren ique
caridad	nimbeege
carnaval	anata
cane	sciusc
carnivoro	sciusctchit
carpa	acca
carta	quirica
casa	acca
casado	phenyat

casada	uenchias
casamiento	vuemige
casar	vuemi vuemirai at vuemi ique
casi	arajge
castigar	sip sipirai sipeevac at sipette ique
cavar	fandac fandaquirai fandaca at fandac ique
cazar	derei dereirai at derey ique
cedazo	pasi, scarac
cedro	itama, chonna
cena	yomove secsege
ceniza	chim
ceñidor	saptage
cerca	am moch; chi oi; chi utz
cernido, –a	scarac
(fol. 9 right)	
cerrado	at quer
cerro	meque
cesar	pat mesi mesirai at mesi ique
ciego	tofet
cielo	mayege
ciento	tac qui tac

cigaro	pisnage
cilla	beaquige
cinco	canam
claro ablar	qich peaca quich peyacarai at quich peyaqui ique
clavo	pactage
clavar	pactac pactacarai pacyeva at pactac ique
clueca	arajge feñi tchosci
cochina	eques phen
cochino	equet soñi
codizia	tijatetege
cojo	etchem; etchiem
cola	condi
colera	efatige
colgado, -a	tizo bei
colgar	tizo tizoirai tizoeme at tizo ique
colocar bien	eñege eñegerai eñegevac at eñege ique
colorado	tcheñes
comer	secsi secsirai secsevac at secsi ique
comezon	ezezei; cañiñi
comida	secsege

cocinar	emiti emitirai emita at emiti ique
como pues?	hemgena?
compañero	penge
comparecer	pat atsi
compasion causa	anic arere cotchi
completo	at guajere az
comprar	yai yairai yayeva at yai ique
comprender	chicacsi chicacsirai chicacseva at chicacsi ique
comprimir	cup cupirai cupeva at cup ique
con	tum
codo	zootchi
(fol. 10 left)	
concluso	at hijai; atchi; atnam
concluir	hijai hijarai hijamac at hijai ique
concuñado	guajvi
concha	zaza
condenar al infierno	ectacsi infierno cañ ectacsirai *id.* at ectacsi ique *id.*
conejo de casa	moyoco

conejo de aqua	otto
confesar	peyaqui sacerdotetum Iglesia cañ peyerai *id.* peyaca *id.* at peyaqui ique *id.*
confirmacion	sciamacsciamacge Santos oleostum
confundido	cafoñ
con migo	yetum
conocer	ichie ichierai ichieme at ichie ique
consanguineo	chetige
conservar	concai concairai concaamac at concai ique
consolar	nimbeisi nimbeisirai nimbeeme at nimbeisi ique
consorte	penge
costernar	noy noyirai at noyi ique
consuncion –tisis	marage
contagiar	siti peste sitiriai at siti ique peste o–quetinge
contar	zic zicerai zibieme at zicbitte ique
contento	majoi bei

contrito	anic tari cuisi juchave
contumaz	anic am dam chicacsitchi
convencido	at peñi
conversar	peyaqui peyacarai peyaca at peyaqui ique
convertido d. m. e. l.	at anic cañiti
convertirse	cañiti cuisive jucha cañitirai *id.* at cañiti ique cañitac
convidar	vorvacsi acave vorvirai *id.* vorveme at vori ique
convulso	ñeitch
corazon	cotchi
corcovado	bonoscit
cordel	tinge
corear chacra	indaqui indaquirai indaca at indaqui ique
cornudo	dasctumtchi
corona	secves
coronar	fara utchi che secves fraeme *id.* at fraete igue *id.*
correr	feri ferirai ferebada at feri ique
(fol. 11 right)	
corrumpido	at focoi az

corromperse	focoi focoirai at focoi ique
corrom –en malo	achijoi achijoirai at achijoi ique
corrompedor	atchi yicheacsitch
corrupcion	achi phoquege
cortar	tez tezerai tezevac at tez ique
cortado	tezactchi
corte	tez
cortedad	zincage
corteza	tziñ
corto	ayei, aye
cosa	ege
cosechar	eque quetige equerai *id* ecvac *id* at eque ique *id*
cosechar, aros	vecdac vecdacrai vegieva at vecdac ique
cosechar mani	choyac choyacarai choyaca at choyac ique
cosechar mais	vonaqui vonaquirai vonaca at vonac ique

coser	giebac giebaquirai giebaca at giebac ique
cosido	gebactchi
cosquilla	chiquiñege
costado –mal	sapeñege
costilla	mana
costumbre	metaquige
cotidianamente	erecañmayege
coto	doqui
coyuntura	toquitcañ
crecer	pañi pañirai pañeva at pañi ique
crecida	pañes
crecido	pañet
creer	chicacsi chicacsirai chicacseva at chicacsi ique
cresta	zapinge
criada	mestiges
criado	mestiget
criatura	izanquis auamu
criterio	giege
crudo	za
crujir infier.	quenechi quenechirai quenecheva at quenech ique

crujir infier.	querechi querechirai querechieva at querechi ique
(fol. 12 left)	
cuadrado	namchajo; namchachai; zeimejo
cual	chinea
cuando	engechuc
cuanto	enzichic
cuarenta	zistac
cuasi	arajge
cuatro	zis-guapenge
cuatrociento	zis qui tac qui
cubrir	bus busrai buseva at bus ique
cuello	tez
cuerda	tinge
cuerno	dasc
cueva peña	odoctit
cuidar	concai concarai concamac at concai ique
culebra	nas
culo	give
cumbre monte	ayequiche meque; choñche
curar	piñetete piñeterai piñeteme at piñetete ique
cutis	ziñ

cuyo es	chistchic
chansear bien	sceviñi sceviñerai sceviñeva at scevini ique
chansear mal	peivacacsi peivacacsirai peivacacseva at peivate ique
chanza buena	scevinge
chanza mala	peivacacsege
charla	fibisis peyacge
chico	izanquit
chica	izanquis
chicharra noturna	chichic
chicharra de dia	querezeze
chicha, de mais	scocge
chisme	ueñege
choclo mais	bajqui
chocho	piret anic
chocha	pires anic
chorrear	chororoi chororoirai chororoyeva at chororoi ique

(fol. 12 right)

D

dar	somei someterai somacseva at somete ique
dardo	ijme
debajo	pechcañ
debil	ñobibi

decir	yi yirai yeme yeva at yi ique
dedo	chijiriri
defensor	tifatige
degollar matar	ijate ijaterai ijamac at ijatte ique
divinidad	dojit
dejar	fara farairai faraeme at fara ique
delgado	cum
delijado	ojoi
delirio, en sueño	famiñege
delirar *id*	famiñi famiñirai famiñevac at famiñi ique
delirio de muerte delirar *id*	faquige faqui faquirai at faqui ique
delito	jucha
demas	damge
demasiado	anic dai; eimiñi; jijañ
demenzia	sciapuige
demente	sciapuitch
demonio	soyo
demora	men atsi
denso umo	anic ches isa

dentadura	moingin
derecho	quich
deretir	pozai pozairai pozaeme at pozai ique
derumbe	tchenacge
derumbar	tchienac tchenaquirai at tchenac ique
desabrido, –a	am icsotum
desaire	doiroi mumu
desamor	itsi raisage
desamparar	at fara at farairai at fara ique
desapegado	am raisette
desapegar	amarai raise; amarai raisette
desatar	daj dajerai dajeme at daj ique
desatinado	am quich incai
(fol. 13 left)	
descanzar	jetchi jetchirai jetchiemac at jetchi ique
descarado	am zincai
descargado	at meyeac ege
descascarado	quede ziñ
desconfiar	am chicacsi am chicacsirai am chicacsim am chicacsi ique

desconsolado	tari
descoser	daj dajeacrai dajeac at dajeac ique
descubierto	ofreyabei
descuidar	amconcai amconcairai amarai concac am concac ique
desde empieza	move yacchiti; moche yacchite; oya yacchiti
desdentado	itsi moingin
desear	raise raiserai raiseva at raisette ique
desecar mal	ninac ninacrai ninaca at ninac ique
desecar–bien	ichanaqui ichanaquirai ichanaca at ichanac ique
desechar	guaquinque guaquinquerai guaquicvac at guaquinque ique
desengañado	atchi cave mi?
desenojar	mesi facoi mesirai facoi mesi facova at mesi facoi ique
desentendido	eñe am chicacsitchi; eñe am sevaquitchi

desenterar	foñebate foñebatrai foñebamac at foñeac ique
deseo	raysage
desesperar	am nimbeisi am nimbeiserai am nimbeisi ique
desgana	scoi
desgracia	ege zequi
desonzar	peivacacsi peivacacsirai peivacacsevac at peivacacsi ique
desonesto	achitaquit
desigual	am quez
deslomado	toc merere
desmayar	ñei ñeirai at ñei ique
desmolado	itsi cacco
desnudo	quede
desnudar	quede quederai quedevac at quede ique
desobedecido	am chicacsi; at jipenti
desobedecer	am chicacsi am chicacsirai am chicacsevac am chicacsi ique
desocupado	at am ege caritac
desollar	zacañ zacañerai zacañevac at zacañ ique

desorejado	itsi choñ
desorejado, no enter	am chicacsi
desollar animal	ninaqui ninaquirai ninacva at ninac ique
(fol. 13 right)	
despacio	ejem; aniniji
despajar	pajanaqui pajanaquirai pajanacac at pajanaqui ique
despeado	aretchìt yuve
despedazar	chechet chetcheterai chetcheteva at chetchet ique
despedaz carne	ejaye ejayacrai ejayaca at ejayac ique
despedida	umbangege
despedirse	umbañ umbasciarai unbada at bañ ique
despegado	zaczac
desperdiciar	ymonte yimonterai at yimonte ique
despertar	itzayeye izayerai izaemac at izayette
despierto	za; am cosci

desposar	vuemi vuemirai vuemevac at vuemi ique
despreciar	ñochiti ñochitirai ñochita at ñotchiti ique
despues	abia; abiá chum
destechar	meyac sciami meyeacrai *id* meyeac *id* at meyeac ique *id*
destripar	ecbiti ecbitirai ecbeme at ecbitte ique—voco—
destrozar leña	chochoc chocchoquerai chocchoqueme at choccho ique—son—
desvelado	am cusci; am heñ cusci
detestar pecados	amarai gichui juchave at am gichui at am gi az juchave
detras	equi
devorar tragar	coñiñi coñiñirai coñiñevac at coñiñi ique
dia	mayege
diablo	soyo
diariamente	erecañ mayeges
dientes	moingin
dientes molares	cacco
difamado	at moñi zincage

dificil	cari; anic cari
diluvio	zañuvaqui; chuc ebañ
dios	dojit
diez	tac
dirigir, que	qicheac quicheacrai qiuchebada at qich ique
discolo	achit mointchi
disenteria	morojoi; morojoige
distinto	pane, panege
dividir	tez tezerai tezeme at tez
dividir partir	chet cheterai cheteme at chetac at chetac ique
(fol. 14 left)	
doblado	cazbei
doblar	caz cazerai cazeme at caz at caz ique
doce	tac pana jijañ
doler	queti quetirai at queti at queti ique
dolor	queti

domesticar	cugetuc
	cugetucrai
	cugetuqueme
	at cugetuc
	at cugetuc ique
domingo dies	domingos mayege
donde	oñam
dormida	coscge
dormir	cusci
	cuscirai
	coscac
	at cusci
	at cusci ique
dorso	merere
dos	pana
docientos	pana qui tac tac qui
dulce	cavaquis; quivic; caungis
durar mucho t.	mengerai
duro	yequé

(fol. 14 right)

E

ebrio	sciuquit
eco	vimage
echado	chondoit
echarse a dorm.	chondoi
	chondoirai
	chondoyevac
	at chondoi
	at chondoi ique
echar aua	choj
	chojerai
	chojevac
	at choj
	at choj ique

echar piedras	fara mij farairai *id.* faraevac *id.* at fara *id.* at fara ique mij
edad	pañegé
edificacion	hem icheacsege
edificar	hem icheacsi hem icheacsirai hem icheacseva at hem icheacsi ique
echar en el saco	bitac bijtacarai bijtaca at bijtac at bijtac ique
efigie	imunage
elevar	chei cheyacrai cheyac at cheyac at cheyac ique
emanar	oñam itui
embarazada	auatum vococañ
embarrar	tayac tayaquira tayaca at tayac at tayac ique
embriagado	scuquit
embudo	chojyaquige
empalmar	quechtac quechtaquirai quechtaca at quechtac at quechtac ique

empantanar	queti quetirai at queti at queti ique
empellon	tac
empezar	jacchiti jacchitirai jacchitica at jacchiti at jacchiti ique
emplumado	pañtunsi
empollar	nabaqui
emponzoñado	zim tum sciusc cañ; nasi zim siti
empujon	jai; jac
encañada	quercañ
encender—vela—	esi esirai esivac at esi at esi ique
encendido	at esi
encerrado—incluso—	quer bei
encerrar	quer querierai querievac at quer at quer ique
encia	monginsi sciusc; beyá
encima	fanche; ayequische; damche
enclavar	pactac pactaquirai pactaca at pactac at pactac ique

encojido
at tec ñectchi

encontrar
rijbiti
rijbitirai
rijbitica
at rijbiti
at rijbiti ique

encubrir a uno
bus
buserai
buseme
at bus
at bus ique

(fol. 15 left)

enderezar
quich
quicheacrai
quichemac
at quich
at quich ique

enemigo
chovaquit

enfadar
efati
efatirai
efactica
at efati
at efati ique

enfermar fiebre
apacoi
apacoirai
at apacoi
at apacoi ique

enfermos
apacoitchin

enflaquecer
marai
marairai
at marai
at marai ique

enfrente
ñetzeñ

engañar
ueñei
ueñerai
at ueñei
at ueñei ique

engordar	mabe
	maberai
	mabac
	at mabe
	at mabe ique
engrandesido	at dersi hemtac
engullir tragar	coñiñi
	coñiñirai
	coñiñevac
	at coñiñi
	at coñiñi ique
engullir remedio	facse
	facserai
	facsevac
	at facse
	at facse ique
en hora buena	pajme
en hora mala vete	meyebadami!
enjugar	sciacsciac
	sciacsciaquerai
	sciacsciaceme
	at sciacsciac
	at sciacsciac ique
enlanado	phañtum
enloquecer	sciapui
	sciapuirai
	sciapuyeva
	at sciapui
	at sciapui ique
emendado	at mesi metaqui
enojado	faco bei
enojarse	facoi
	facoirai
	facvac
	at facoi
	at facoi ique
enorme	anic dertchi

enredo, chisme	ueñege
enronquecido	at itsi imacge
enroscar	pañpañ pañpañerai pañpañeva at pañpañ at pañpañ ique
enroscar	biscam biscamerai biscammeva at biscam at biscam ique
ensanchar	dereve hemtac dereve hemtaquirai dereve hemtaca at dereve hemtac at dereve *id* ique
ensartar	sovsov sovsoverai sovsovemac at sovsov at sovsov ique
enseñar	ichiacsi ichiacsirai ichiacseva at hichiacsi at hichiacsi ique
ensuciar	achitui achituirai achituac at achitui at achitui ique
entender	chicacsi chicacsirai chicacsevac at chicacsi at chicacsi ique
entero	muñmeñ

enterrar	rigi rigirai rigiemac at rigi at rigi ique
entonces	ogea
entraña	vojco
entrar	siti sitirai sisuac at siti at siti ique
entre dos cosas	vau cañ
entre dos indio.	guajpana moinchin
(fol. 15 right)	
entregar	somei someterai someme at somette at somete ique
envejecido	at pijri; pijiri; at pijiri az
envenenar	zim somei zim someterai zim someme at zim somete at zim somete ique
enviar	hectacsi hectacsirai hectacseva at hectacsi at hectacsi ique
envolver	comoñ comoñerai comoñeva at comoñ at comoñ ique
epidemia	quetinge

equivocar, errar	moñi moñirai at moñi at moñi ique
erisipela	puforogé
eructar	euqui euquirai euquevac at euqui at euqui ique
erupcion	sciupqui
escala	bovaquige
escaldar aua	esciuqui esciuquirai esciuqueme at esciuc at esciuc ique
escamar peje	visdac visdaquerai visdaceme at visdac at visdac ique
escama de *id*	papañ
escampar el cielo	tasciei tascierai at tasciei at tasciei ique
escandalo	achi ichiacsege
escapar, fugar	cavoi cavoirai cavoac at cavoi at cavoi ique
escaso	am chi dai
escoba	sinaquit

escocer	ezezei
	ezezeirai
	at ezezei
	at ezezei ique
escocer	cañiñi
	cañiñirai
	at cañiñi
	at cañiñi ique
esconder	imusiti
	imusiticarai
	imusitica
	at imusiti
	at imusiti ique
escopeta	perere
escuchar	sevaqui
	sevaquirai
	sevaca
	at sevaqui
	at sevaqui ique
escupir	chupi
	chupirai
	chupievac
	at chupi
	at chupi ique
ese, esa, – cosa	mo
eslabon	mize
espaldas	merereve
espantado	noyit
espantarse	noyi
	noyirai
	noyeva
	at noyi
	at noyi ique
espantar	iscia
	isciaerai
	isciamac
	at iscia
	at iscia ique

espejo	naitaquige
esperar	bisaqui bisaquirai bisaca at bisaqui at bisaqui ique
espeso, duro	neyejo; hemsejo
espesar	neyaqui neyaquirai neyacvac at neyaqui at neyaqui ique
(fol. 16 left)	
espiga	vesc
espigar	vesci vescirai at vesci at vesci ique
espina	jeti
espinazo	merere
espiritu	zasi; tchutchi
esposos	vuemitchin
espuma	escocbo
espuma de comida	sciucbubuge
esputo	soño
este	hoi
estera	juvo
estera	scipna
estirar	tec tequirai tequevac at tec at tec ique

estirar	mibeñ mibeñerai mibeñevac at mibeñ at mibeñ ique
estomago	terebet
estornudar	achic achiquirai achicvac at achic at achic ique
estrecho angosto	set; senet; sototchi
estrella	onita; onota
estuco	nana
estupido	tojot
etico	marage
evacuacion	morojoi morojoirai at morojoi at morojoi ique
evangelio	dojitsi mic; dojitsi ichiacsege
exato	quets
expresar bien la pa.	hem isciupquieva mic; at hem isciupqui mic
exprimir	cup cuperai cupeeme at cup at cup ique
extender	naz nazerai nazeem at naz at naz ique

extrañar	emonte
	emonterai
	emontema
	at emonte
	at emonte ique
extraviarse	quevetchei
	quevetcheirai
	quevetcheva
	at quevetchei
	at quevetchei ique
extremo	ayequis

(fol. 16 right)

F

fabula	ueñege
facil	am cari
facha	veya
fachada	tacbeacve
faja	ñititaquis; saptage
faja de mari	sarais ti mo
faja para trepar	bovaquit; vecget
fallar	itsi
	itsirai
	at itsi
	at itsi ique
fango	oñitum ac
fardo	chupu
fastidiar	iscioingi
	iscoingirai
	iscioingemac
	at iscioingi
	at iscioingi ique
fatiga	ñobege
fatigar	ñobi
	ñobirai
	at ñobi
	at ñobi ique

fe	chicacsege
fecha	mayege
feliz	anic majoi
feo	achi sciusc
fetidez	focoi
fiebre	apacoge; heñ
figura	imunacge
filtrar	ñizi
	ñizirai
	at ñizi
	at ñizi ique
fin	ayequis
finado	at señi
fingido	ueneñet
firme	taccañ; yeque
flaco	mara
flauta	boñege
flecha	yisme
flecha lanza	ton
flecha bola	comora
flojo	scioi
florecido	at ame tum
florecido no	ambi ame tum
flor	ame
flujo	morojoi
follaje	dai sciañ
forma, orma	yupuge
(fol. 17 left)	
fornicar	achi taqui
	achitiquirai
	achitac
	at achitaqui
	at acitaqui ique

forzudo	fer ge tumtchi
foso	fandacge
fragancia	anini pojqui
fraternalmente	eñe guaj vojitin
frazada	musumu purtchit
frecuente	mensi cuvi
freir	chacanqui chacanaquirai chacanaca at chacanac at – *id* – ique
frente	afi
frente afrente	ñezeñ
fresco frio	zivavai
fresco de ahora	quintchit
frio	jetisge; jetis
friolera	amege
frito	chacanactchi
frotar	sciacsciac sciacsciaquirai sciacsciaceme at sciacsciac at – *id* – ique
frutificar	sciasgi sciasgirai at sciasgi at sciasgi ique
fruta	sacacge
fuego	tsi; tsieñes
fuerte	fer
fuerza	ferge
fuga	cavoige

fugarse	cavoi cavoirai cavoac at cavoi at cavoi ique
fulano	mo
fumo, umo	isa
fumar	pisnac pisnaquirai pisnaca at pisnaqui at pisnaqui ique
furioso, altanero	ipentchit

(fol. 17 right)

G

gallina	tchocsi; ataua
gallo	otere
gana	raisacge
gancho	vecsis
gangrena	aige
garganta	juj
garras de animal	patchi
garrapata	cojco; mantchichi
garrote	sibacge; soñ
garza	vapio; aba; piyuyu; yorisci
gavilan	oj; jo
generoso	amtijait
gente	moinchin
gola	jujyas
gordo	mabet; choi
gordura	choge

gotear	ñitsi
	ñitsirai
	at ñitsi
	at ñitsi ique
grada	bovaquige
grande	dersi; dertchi
granizo	jetisge
grasa	choge
grave	afqui
greda	pozo
grito	hei; voregé
gritar	heji
	hejirai
	hejiyeva
	at heji
	at heji ique
grueso, –a	dertchi; dersi
grupo ñudo	saptage
guapo	am quinaquitch
guardar	concai
	concairai
	concamac
	at concai
	at concai ique
guirnalda	secves
gusano, lombrices	ochichi
gustar	hicotchei
	hicotcheirai
	hicotchevac
	at hicotchei
	at hicotchei ique

(fol. 18 left)

H

habil	chitchi
habitacion	coscge

habitar	bey beyrai bevac at bey at bey ique
habla	mic
hablar	peaqui peaquirai peaca at peaqui at peaqui ique
hacer	hemtaqui hemtaquirai hemtieva at hemtaqui at hemtaqui ique
hacha	siriaua; paquige
hachear	yezaqui yezaquirai yezaca at yezac at yezac ique
hallar	daque daquerai daqueja at daque at daque ique
hamaca	uina
hambre	daquige
hambrear	daqui daquirai at daqui at daqui ique
harina	ascia
harinoso, –a	asciasciai; nazoi
hasta cuand	enge; engera
hechizero	cucucsi

hecho, factum	atnam; atchi; a
heder	focoi focoirai at focoi at focoi ique
hediondo	focoi; achi az; manitum
hembra	phen
herida	arege
hermano	vojit; otchi
hermana	voji
hermoso, –a	choifot; choifos; choibot; choibos
herpes	izaza
hervir	vaiñi vaiñirai vaiñeva at vaiñi at vaiñi ique
hetiquez	maráge
hiel	zintchi
higado	ñebe
hijo	aua
hilar	panaqui panaquirai panaca at panaqui at panaqui ique
hilo	buma
hincar de rodilla	gietz gietzerai gietzevac at gietz at gietz ique
hinchado	sciobet

hinchar	sciojbi
	sciojbirai
	sciojbamac
	at sciojbi
	at sciojbi ique
hipocrita	ueneñet
(fol. 18 right)	
hoja	sciañ
hombre	mointch; soñi
hombro	bibi
hondo	maj
hongo	bajtata
horma	tupuge
hoi dia	oi mayege
hueco	cosc
hueso	yiñ
huevo	feñ
huevear	feñi
	feñirai
	at feñi
	at feñi ique
huida	cavoi
huir	cavoi
	cavoirai
	cavomac
	at cavoi
	at cavoi ique
humo	isa
humedo	oñi tum
humilde	am heteji
hundir	ochai
	ochairai
	at ochai
	at ochai ique
hurto	scioange

hurtar
scioai
scioairai
scioamac
at scioai
at scioai ique

(fol. 19 left)

I

ictericia — zintchi tum; nosñoi
idioma — mic
idolo — uayu
ignorancia — am chiige; tojoge; dene giege
igual — quetz
igualar — quetzi
quetzirai
quetzeeme
at quetz
at quetz ique
imagen — imunage
improvisamente — guatique
inanimado — ambi tchitchi tum; ambi sasitum; ambi ñicñit
incendio — avacge; esige
incendiar — esii
esiirai
esievac
at esii
at esii ique
inciencio — bejqui
inclinado — ziñeñ
incomodar — efati
efatirai
efatica
at efati
at efati ique

inconstante	cañiti; ueneñet
incordio	quisciñ
incredulo	am chicacsitch
indeciso	tizo bei
industria	quevacge
infame	itsi zincage
infeliz	nimbe
infiel	ueñei
infierno	yareges cañ; guateges cañ beyege; infierno; soyotchi beyege
inflamado	sciocbi; ñebi
inflamar	sciocbi sciocbirai at sciocbi at sciocbi ique
inobediente	am chicacsi
inocente	dene jucha
inquieto	faco bei
inquietar	efati efatirai efatica at efati at efati ique
insolente	achit
insoportable	at am heñ
instruir	hicheacsi hicheacsirai hicheacseva at hicheacsi at hicheacsi ique
inteligenzia	chicacsege

interceder	congee congeterai congeevac at congete at congete ique
intercesor	nimbeisige
internar	siti sitirai sisuac at siti at siti ique
(fol. 19 right)	
intolerable	at am heñ; am heñ sevaqui
inundacion	at anic maj oñi
inutil	am egeget
invalido	at am heñ caritac; at peret az
invariable	me mumu bei; taca bei
invisible	am heñ caviti
invocar	vorveac vorveacrai vorveme at vorvete at vorvete ique
involuntario	am gi chui; itsi raisacge; yaqui
ir andar	mii mirai mievac at mii at mii ique
ir a *etc.*	sacti sactirai sactica at sacti at sacti ique
ira	facoge; ipentige

ireparable	at am heñ
irritar	efati efatirai efactica at efacti at efacti ique
isla	pocho; chetche
izquierdo, –a	quinves
(fol. 20 left)	

J

jabali	mumuñi
jamas	am dam
jaula	cochi
Jesus C	Quesu. C
jocoso	izangeitchi
jornada 1ª	iris mayege
joven	nanat
jubilo	majoge
juego	itsange; mamage
jugar	mamai mamairai mamayeja at mamai at mamai ique
jugo	einginge; fii
juicio	giege
junco	tapi
junto contigo	guajmuya tsuñ
(fol. 20 right)	

L

labio	cho
labor	caritage
lacre	puñipo

lacrima	uategе
ladrar	uejqui
	uejquirai
	at uejqui
	at uejqui ique
ladron	sciosciatchi
lagarto	bijca
lago	zique
lagrima	guatis
laguna	zique
lamento	guati
lamentar	guati
	guatirai
	at guati
	at guati ique
lamer	enom
	enomerai
	enomeme
	at enom
	at enom ique
lampo	pejpeo
lana	phañ
lapo	cat
largo	mocheas
lastima, comp.	ote
lastimar *id.*	ote
	oterai
	oteyeva
	at otejette
	at otejete ique
lastimarse	are
	arerai
	at are
	at are ique
latigo	sibacge

lavar ropa	putac putaquirai putaca at putac at putac ique
leche	tacsin
lecho, cama	scum
lecho catre	cosciges
lechuza notur[a]	scioñ
lejano	moch
lengua	nem
leña	soñ
lepra	quetingé
levandarse	saqui saquirai saquieva at saqui at saqui ique
levantar algu.	quich quicheacarai quicheme at quich at quich ique
liar	sap saperai sapeme at sap at sap ique
libro	quirica
liebre	jentchetche; chupane
(fol. 21 left)	
liga	iya
ligadura	saptage

ligar	sap saperai sapeme at saptac at saptac ique
ligero	feri; piqueva; ferica
limon suti	asciascia
limpiar	sciacsciac sciacsciaquerai sciasciaceme at sciacsciac at sciacsciac ique
limpiar, barer	sinaqui sinaquirai sinaca at sinaqui at sinaqui ique
lindo	anic hem
linea	feyaquige; tupuge
lobo	oveveru; hechesu
loco	sciapui
lombriz	ochichi
lomo	merere
loro	otchi
lucifer	soyo
luego	cavin
lugar, donde	oñam
luna	iva
luz	naitige

(fol. 21 right)

LL

llaga	aigé
llamada	vorege

llamar	vori
	vorvirai
	vorveme
	at vori
	at vori ique
llanada	ipage
llanto	guatege
llegar	venchoi
	venchoirai
	at veñoi
	at veñoi ique
llena	beñ
llenar	beñ
	beñerai
	beñevac
	at beñ
	at beñ ique
llevar	cambañ
	cambañrai
	cambanda
	at cambañ
	at cambañ ique
llorar	guati
	guatirai
	at guati
	at guati ique
llover	añei
	añerai
	at añei
	at añei ique
llovisna	dgiriri; dgiriri
lluvioso	añetorai

(fol. 22 left)

M

maciso	ches
madera	soñ
madre	ñoño; ze

madrugada	pamige
madrugada levan	paminge saquirai
maduro	inzis
maiz	tara
malo, -a	am hem
malcasado	am hem vuemitchi
maldad	achi
maldito	maldito
maleza	pazacge
malecho	achi hemtac
malizia	achi gii; achi peyaqui
malsano	am resc bei; am fer bei
malva	ñebges
mamar	zii ziirai zievac at zii at zii ique
mancha	pezes; oc
mandar coman.	eacsi eacsirai eacseva at eacsi at eacsi ique
mandar remi.	ectacsi ectacsirai ectacseva at ectacsi at ectacsi ique
manga	uñves
manejarse bien	embei hembeirai hembevac at hembei at hembei ique

mango de cu.	cutuge
mano	uñ
manusear	fiustche fiustcherai fiustchieme at fiustche at fiustche ique
manojo de	chocó
mantener	concai concairai concamac at concai at concai ique
mañana	ñoñorai
marca	tupuge
marcar, seña	tupui tupuirai tupueme at tuputui at tuputui ique
mareo	camañcamañ hutchi
margen del rio	tasciá
marido	uentchi
mariposa	batata
martillo	pacaquige
mas, plus	damge
mas, pero	za
mascar	cacham cachamirai cachamevac at cacham at cacham ique
maza p^{a} pelear	ebba
(fol. 22 right)	
mascara	oppo

matadura	aige
matar	hojai hojairai hojamac at hojai at hojai ique
materia	oñoge
matrimonio	vuemege
mayor	muyat
mear	chiqui chiquirai chiquevac at chic at chic ique
mechero	mize
medicinar	piñetete piñeterai pinetevac at pinetete at pinetete ique
medicina	piñege
medida	tupuge
medio	chet
medio dia	quich cañ
medir	tuputui tuputuirai tupueme at tuputui at tuputui ique
meditar	iziti izitirai izitac at iziti at iziti ique
medroso	quinaquitchi
medula	pizos

mejilla	añ
mejor	damge hem
melanconia	taregé
memoria	gichucge
mendigo	nimbet
menear	jucñiti jucñitirai jucñita at jucñiti at jucñiti ique
menear la cab.	tecoñtecoñ tecoñtecoñerai tecoñtecoñevac at tecoñtecoñ at — *id* — ique
menguar la aua.	at chiebañ at chiebañrai at chiebañ at chiebañ ique
menor de eda	equit
menos	oyaya
mentecato	sciapuitch
mentira	ueñege anic
mentir	ueñei ueñeirai ueñeiyeva at ueñei at ueñei ique
mentiroso	ueueñet
meollo	sasa
mes	iva
meter	ñete ñeterai ñeteme at ñete at ñete ique

mesclar	cafoñ cafoñerai cafoñeme at cafoñ at cafoñ ique
mesquino	tijaitchi
(fol. 23 left)	
miaja	pizos
miedo	quinaquege
miel	coroma
mierda	ves
mio	jetchi
mia	jesi
mirar	cave caverai cavemac at cavacsi at cavacsi ique
miserable mesquino	ihitchijantchin
miserable	nimbetchit
miseria	nimbejoge
misericordia	nimbeyitige
misericordioso	nimbeitchi
mismo	guaquez; mo anic
mitad	chet; gincañ
moco	scioscio
modestia	hemtchuti; hembei
modorra	cusciscige; baari
mofar	enacsi enacsirai enacseva at enacsi at enacsi ique

mofar *id*	ñiñete
	ñiñeterai
	ñiñeme
	at ñiñete
	at ñiñete ique
mojar	ayui
	ayuirai
	ayuyeva
	at ayui
	at ayui ique
moler	mesac
	mesaquirai
	mesaca
	at mesac
	at mesac ique
molestar	scioingi
	scioingirai
	sciongievac
	at sciongi
	at scioingi ique
molesto	scioingeacgi
molimiento	eyúmtige; eyum
momento	dam
mondar	zacañ
	zacañerai
	zacañeva
	at zacañ
	at zacañ ique
montaña	meque; derege
montar	bovi
	bovirai
	boveva
	at bovi
	at bovi ique
monton	dirige

morar habitar	bey beyrai bevac at bey at bey ique
morbo	quetinge; apacoge
morder	izacsi izacsirai izacseva at izacsi at izacsi ique
morir	señi señirai at señi at señi ique
mortero	cochaquis
mosca	enojno; mezejen
mover	jucñiti jucñitirai jucñitica at jucñiti at jucñiti ique
(fol. 23 right)	
mucho	dai
mutabe	cañititch
mudar de. l. aot.	ñoquea cambañ ñoquea caerai ñoquea cambanda at ñoquea cambañ at — *id* — ique
muela	caco
muerte	señge
muerto	senitchi
mostrar	icoyacsi icoyacsirai icoyacseva at icoyacsi at icoyacsi ique

mujer	phen
mundo	ereac
muñeca	cazegeyat; popotch
murmurar	peivacacsi peivacacsirai pivatica at peyvacacsi at peivacasi ique
muro pared	nari
mutuo	guajmu

(fol. 24 left)

N

nacer, sembrio	chibi chibirai at chibi at chibi ique
nacer una criat.	nai nairai at nai at nai ique
nada	am ege
nadador	vigitchi
nadar	viigi viigirai viigievac at vigi at vigi ique
nadie	itsi
naranja	mananja
nariz	hei
naufragio	tomige
naufragar	tomi tomirai toma at tomi at tomi ique

nausea de vom.	iñiñige
nausear *id*	iñiñi iñiñirai at iñiñi at iñiñi ique
necesidad	jemonte
necesidar	emoñe emoñerai at emoñe at emoñe ique
nido	tii
niebla	isare
nieve	jetisge
niña	nanas
niño	nanat
ni un poco	am dam
no	am
noche	segege; tomo
nombre	ti
no obstante	pajza me
nosotros	izuñ
noticia	mic
noventa	arajtac tac
nube adentro	añe cañ
nuca	giochgi
nuera	isc
nueve	arajtac
nuevo	motchit
nueva	moisis
nunca hacer	am dam metaqui; pajtza poroma

(fol. 24 right)

O

obedecer	chicacsi
	chicacsirai
	chicacsevac
	at chicacsi
	at chicacsi ique
obediencia	chicacsege
obediente	chicacsitchi
obligacion	obligacion
observar	cave
	caverai
	cavevac
	at cavacsi
	at cavacsi ique
obstinado	yeque
ocio	scioinge
ocioso	scioi beitchi
ocultamente	cam
ocultar	imuse
	imuserai
	imuseme
	at imuse
	at imuse ique
ochenta	quencañtac
ocho	quencañ
odio	efatige
odiar	efati
	efatira
	efatica
	at efati
	at efati ique
ofender	
oido doler	chuncañ queti; sevacge

oir	sevaqui sevaquirai sevaca at sevaqui at sevaqui ique
ojo	ve
ola	pufei
olear con s. o.	sciamansciamangei *id* -irai at *-id* -gei at sciamansciamangei ique
oler	osaqui osaquirai osaca at osaqui at osaqui ique
oliscado	mui focoi
olor	osacge
olvidadizo	jaquitchi
olvidar	jaqui jaquirai jaceme at jaqui at jaqui ique
olla	tanget
ombligo	oyo
omnipotente	erehemtaquitchi
onza	ñetata
oprimido	cachbei
opbrobrio	achiachismic
orar – verbo –	icheiti icheiticarai icheitica at icheiti at icheiti ique

ordenar	eacsi
	eacsirai
	eacseva
	at eacsi
	at eacsi ique
oreja	cho
orilla	chive
orina	chiquige
(fol. 25 left)	
orinar	chiqui
	chiquirai
	chiquieva
	at chiqui
	at chiqui ique
oreja	chu
orejudo	anic der chu
orgullo	ipentige
oscuridad	tomage
osucuro	tojmai
oso	uyutchine
osudo	yintumtchi
otro	nucsi
oyente	sevaquitchi
(fol. 25 right)	

P

paciencia	am heteitchi; paciencia
padre	momo; yeñ
pais	beyege
paja	tañi
pajaro	aijtchi
pala	coraquige
paladar	vava

palido	ñesñei
palizada	soñ
palizada en el rio	enema
palma	sciocto; sciami
palma de mano	uñ
palo	soñ
paloma	otto
palpar	tchustche tchustcherai tchustchemac at tchustche at tchustche ique
pan	tanta
pantano	achi ac
pantera	itziqui
panza	vojco
panzon	anic der vojco
papagayo	otchi
par par	panapana
parado	nequequeitchi; sacbei
paraiso	mayegeche
parar	bei beirai bevac at bei at bei ique
parche	pazacge
parecer, dar	coi coirai at coi at coi ique
parecer de repente	guatique muya guatique muyarai at guatique muya at guatique muya ique

pariente	chetige
parlador	peyaquitchi
parlar	peyaqui peyaquirai peyaca at peyaqui at peyaqui ique
parpado	afi
partida	saquege
partir salir	saqui saquirai saquieva at saqui at saqui ique
partir *id*	nitsi ñitsirai ñitseme at nitsi at ñitsi ique
partir *id*	sactchi sactchirai sactcheva at sactchi at sactchi ique
partir dividir	chet cheterai chetieva at chet at chet ique
(fol. 26 left)	
parir	basigi basigirai at basigi at basigi ique
pasado	atiyi

pasajero	miitchi
pasear	mii
	miirai
	miievac
	at mii
	at mii ique
paso	yutchege
pateadura	ritage
patear	ritai
	ritairai
	ritayeva
	at ritai
	at ritai ique
pato	opo; utzu
patrono, –a	tifatige
pava	tovi
pava roncadora	eme
pecado	juchá
pecador	uchatumtchi
pecar	jucha
	juchairai
	juchayeva
	at juchai
	at juchai ique
pecho	efe
pedir	congee
	congeerai
	congeemac
	at congee
	at congee ique
pedo	ifift
pedregoso	mijtum
pegado	epez; rap; pei

pegar con cola	rap raperai rapeeme at rap at rap ique
pegar, castigar	sip siperai sipeeme at sipete at sipete ique
peinar	isciuvati isciuvatirai isciuaveme at isciuvati at isciuvati ique
peine	pezi
pelado	quede
pelear	cheti chetirai chetievac at cheti at cheti ique
peligro	zequi
pelo	fin
pellejo	ziñ
pellizcar	dozeac dozeaquirai dozeaceme at dozeac at dozeac ique
pellisco	dozege
pena	tarege
peñasco	caya; mijdertchi
peor	damge achi
pepita	vejemu
pequeño	izanquitchi

pequeño de estatu.	basció
(fol. 26 right)	
peder	moñi moñirai monaca at moñi at moñi ique
perdido, -a	muñi; moñi
perdiz	fofor
perdon	nimbeisige
perdonar	nimbeisi nimbeisirai nimbeitica at nimbeisi at nimbeisi ique
perecer	moñi moñirai monaca at moñi at moñi ique.
pereza	scioinge
perezoso	scioscciointchi
perfido	achi mointchi
perfil	ziñeñ
perijo lijero	urbe; osc
perro, a	acho
perseguir	queche quecherai quechemac at queche at queche ique
persignarse	Santa Cruzi hemtac
persona	mointchi
pertinaz	taca achi beitchi

pesado	afqui
pesar	afqui afquirai at afqui at afqui ique
pesar con balanz.	tuputui tuputuirai tupueme at tuputui at tuputui ique
pestana	afi
peste	quetinge
pez	tambenge
picante	queti
picazon	etzetzei
pie	ju
piedra	mij
piel	ziñ
pimienta	ja
piña	merique
piojo	ziv
pisar	jutche jutcherai jutcheme at jutche at jutche ique
pitar	pisnac pisnaquerai pisnaca at pisnac at pisnac ique
plano	quez
planta del pie	cozage

plantar sembra.	queti quetirai quetiyevac at queti at queti ique
plata	querecha; icheñet
(fol. 27 left)	
platano	peere
plato	micta
playa	tascia
plaza	peve; rojya
pleno	beñ
pluma	pañ
poblacion	beyege
poco	dam
pobre	nimbe
pobreza	nimbeige
poderoso	ere hemtaquitchi
polenta	cordacsi
polilla	zizitui
pollo, –a	ichiosci
porque	egeve
porqueria	pazage
porqueria de mal.	achismic
predicar la pal. del. s.	icheacsi icheacsirai icheacseva at icheacsi at icheacsi ique
prensar	cubac cubaquirai cubaca at cubac at cubac ique

preñez	auatum voco cañ
presentar, veer.	icoye icoyerai icoyacseva at icoye at icoye ique
presentar hacer veni	patatsi
presentar presentes.	fibitui fibituirai fibituac at fibitui at fibitui ique
prestado	fibiyachum
presto	cavin
presumido	ipenti
prevaricado	at cañiti; at achicañ incambañ
prieto	tchimac
primero	meyat; taschet
primicia	muyas vescmo
primogenito	taschet
principiar	jacchiti jacchitirai jachitac at jachiti at jacchiti ique
prisa	cavin
proa	tataqui
probar	icotchei icotcherai icotcheva at icotchei at icotchei ique
profanada	jachique Iglesia
(fol. 27 right)	
projimo	ñutchi mointchi

prometido	atchi anic peaqui; amarai cañiti
pronto	cavin
pronunciar pa	isciupqui mic isciupquirai mic isciupquieva mic at isciupqui mic at isciupqui ique mic
propio	yetchi
proposito	amarai cañiti
propagar que	sciasgi sciasgirai sciasgiac at sciasgi at sciasgi ique
providencia	dojitsi nimbeisige
provocar	vori vorirai vorvemac at vori at vori ique
proximo	cheyat
publico	ere chi moinchin
pudor	zincage
pudrir	focoi focoirai at focoi at focoi ique
pueblo	beyege
puerta	quertaquige
puerto	soquitige
pues	meinas
pulga	mii
pulmon	
punta	damche

puntapie	ritage
punzada	poch
punzar	poch pochirai pocheme at poch at pochi ique
pupila	
pureza	anichemsi
pus	oñoge

(fol. 28 left)

Q

que, proñ rel.~	mo
que? i tero~	ege
que, ut	pat
quebrado	foc
quebrar	foc focerai foceme at foc at foc ique
quedada	taqiyabei
quedar	taquiya taquiarai taquia at taquia at taquia ique
queja	mic
quemar	cosciai cosciairai coscia at cosciai at cosciai ique

querer	raise raiserai raisemac at raise at raise ique
quien	ichi; chinca; ichidasc
quieto	chuchui
quince	tac canam ijañ
quitar	meye meyerai meyevac at meye at meye ique
quizas	enaca

(fol. 28 right)

R

rabia	efatige
rabo	condi
radicar	siyai siyarai at siyai at siyai ique
raiz	siyai; biñe
rajar	chet chetoirai chetac at chet at chet ique
rala	ghierei
rama	daca
rana	yere
rapido	feri

rascar	ezeñiti ezeñitirai ezeñitac at ezeñiti at ezeñiti ique
rata	metche
raya	isine
real	anictchit
realmente	anic
recaer	cuvi metaqui cuvi metaquirai cuvi metaquieva at cuvi metaqui at cuvi metaqui ique
recaido enfer.	cuvi apacoi
rezelo	quinaquege
rezelo yo	quinaquiye
recibir	ectchete ectcheterai ectchetevac at ectchete at ectchete ique
recio grueso	dertchi
recitar	icheiti icheitirai icheitac at icheiti at icheiti ique
reclinar	ñec ñecrai ñecvac at ñec at ñec ique
recoger la cose.	eque equerai ecvac at eque at eque ique

recordar	gichui gichuirai gichuac at gichui at gichui ique
recostar	cusci cuscirai cusca at cusci at cusci ique
recostar	ñec ñequerai ñecvac at ñec at ñec ique
recto	guich
recuerdo	gichuige
red	saji
rededor	cotoive
redondo	comoroi; tebubus
reflexion	giege; izitige
reflexionar	iziti izitirai iziemac at iziti at iziti ique
regalo	fibiya
regaliz	cavavas
regresar	cañiti cañitirai cañitac at cañiti at cañiti ique
reincidencia	cuvi metaqui

reir	gisi
	gisirai
	gisac
	at gisi
	at gisi ique
(fol. 29 left)	
reluciente	soquemnevi
rellanar	quez; ipagei hemtac
rellenar	rigi
	rigirai
	rigiemac
	at rigi
	at rigi ique
remanso	ziquei
remar	oigi
	oigirai
	oigiemac
	at oigi
	at oigi ique
remedar	jiyacsi
	jiyacsirai
	jiyiacsevac
	at jiyacsi
	at jiyacsi ique
remo	dochaquis
remolino	vaiñi oñi
remolon	scioi
remordimiento	orere cotchi huchave
rempujar	tachei
	tacherai
	tachemac
	at tachei
	at tachete ique
rencilla	facoge
rencor	facoge; ipentige

reñir	faquiti faquitirai facovac at faquiti at faquiti ique
reposar	hetchi hetchirai hetchemac at hetchi at hetchi ique
resbalado	quesctchei
resbalar	ochai ochairai ochaamac at ochai at ochai ique
resfriado	ajage; ajac; chevacge
resina, inciens	bejqui
resollar	hetchi hetchirai hetchemac at hetchi at hetchi ique
resuello	hetchi
retoño	chipañge
retoñar	chipañ chipañerai at chipañ at chipañ ique
retontizon	queti vococañ
retrato	imunage
reventar	top topoirai at topoi at topoi ique

rezar	icheiti
	icheticarai
	icheitac
	at icheiti
	at icheiti ique
rezo	icheitige
ribera	tascache
riñon	cai
rio	inac
risa	gisige
robar	scioai
	scioairai
	scioamac
	at scioai
	at scioai ique
robo	scioange
robusto	fer; resc
rodilla	cazege
romper	toc
	toquerai
	toquemac
	at toc
	at toc ique
(fol. 29 right)	
romper la cuerda.	fez
	fezerai
	fezevac
	at fez
	at fez ique
ropa	osció
rostro	veya
rueda	choinge

(fol. 30 left)

S

sabalo, pescado	señ
sabana	musumu
saber	chii
	chiirai
	at chii
	at chii ique
sabeduria	chiinge
sal	hicco
salir	sciupqui
	sciupquirai
	at sciupqui
	at sciupqui ique
saliva	soño
saltar	payoi
	payoirai
	payoa
	at payoi
	at payoi ique
salvaje	derecantchi
sanar	fer ubañ
	fer unbañrai
	fer ubanda
	at fer ubañ
	at fer ubañ ique
sangre	chosc
sano	fer; resc
sapo	ocooco
sarna	parara
satanas	soyo
sauce	isitai
seccar	ichanac
	ichanaquirai
	ichanaca
	at ichanac
	at ichanac ique

seco	chañes
sed	aari
secur	ciriagua; paquige
sembrado	quetige
semilla	vejemu
semola	sii
sentado	beitchit
sentar	bei
	beirai
	bevac
	at bei
	at bei ique
sentir	chicacsi
	chicacsirai
	chicacseva
	at chicacsi
	at chicacsi ique
señal	tupuge
separado	panepane
sereno	tascei
serpiente	naz
serrado	quer
serrania	meque
serrucho	fequeraquige
servidor	mestige
serebro	sasa
si	a
siempre	tacca
silencio	chuchui
simil	eñe
(fol. 30 right)	
simpleza	tojoge
sincero	quich peaquitch

siniestra	quinves uñ
soberbia	ipentige
soberbio	ipentchit
sobra	ijañ
sobre	fanche
sobremesa	nastchit
sobrino	atta
soez	eques
sol	izuñ
solido	yeque
soliman	conofito
solo	irit
soltero	muñet
sombra	omnom
soñar	tamiñi tamiñirai at tamiñi at tamiñi ique
soplar	fifi fifirai fifiemac at fifi at fifi ique
sordera	amchicacsige; tooge
soterrar	rigi rigirai rigievac at rigi at rigi ique
subir	bovi bovirai bovevac at bovi at bovi ique
sucio	equei

sudor	iñoi; iñoge
sueño	cuscisci
susto	noyege
suyo	motchi

(fol. 31 left)

T

tabaco	cos
tabana	me
tabla	itama
taciturno	chuchuitch; taritch
taladro	mizaquige
talento	giegietum; giege
tambien	chume; chime
tambor	ricarica
tampoco	chume am
tam poquito?	mequi momo?
tapa	zuptage; entage
tapar	zup zupirai zupemac at zup at zuptac ique
techo	taratchi; sciamis
tedio	scioinge
tedioso	sciongi
tejer	panaqui panaquirai panaca at panaqui at panaqui ique
tejedor	panatchit
tejido	panacge
temblar	noynoy

temor	quinaquege
tenderse	chondoi chondoirai chondoevac at chondoi at chondoi ique
tender la mesa	nazeva oscio mesache
tener	muya muyarai at muya at muya ique
tener fuerte	tapchui tapchuirai tapchuac at tapchui at tapchui ique
tentacion	achi giege
tenue	cum
teñir	chutac chutaquirai chutaca at chutac ique
terciana	vaucan apacoi
testa	hutchi
teta	tascin
tierno	ojoi
tierra	ac
tigre	itziqui
timido	quinaquitch
tirante	tec
tisis	marage
tocar algo	tchustche tchustcherai tchustchemac at tchustche *id* ique

(fol. 31 right)

tocayo	nonno
todavia	ambi
todo	ere
todo entero	muñmeñ
todopoderoso	ere hemtaquitchi
tomar	tap taperai tapevac at tap at tap ique
tonto	tojot
tordo pajaro	chico
tortuga	quijbo
tos	ajai
tostar	scevanac scevanaquirai scevanaca at scevanac at scevanac ique
trabajar	caritac caritacrai caritaca at caritac at caritac ique
trabajo	caritacge
trampa	ibei
tranca	sope
tranquilo	majoi
tras	equive
tripa	vojco
triste	tari
tronco	dochco

tronchar	chocac
	chocacquirai
	chocaca
	at chocac
	at chocac ique
trotar	piqui
	piquirai
	piquevac
	at piqui
	at piqui ique
trueno	perere
tu	mi
tuerto	coidajo
tumor	sciobege
tuyo	mitchi

(fol. 32 left)

U

ubre	tasci
ulcera	ayege
ultimo	ayequitch
umbilico	oyo
unico	irit momo
uña	patchi

(fol. 32 right)

V

vaciar	choj
	chojerai
	chojevac
	at choj
	at choj ique
vacio	dene
vado	ñopge

vanidoso	ipentchit
vaso	ichequige
vecino	cheyat
vejez	pirige
vena	ñectchit
venado	ñe
vender	yay yayrai yayevac at yay at yay ique
venir	acam
ventarron	fer pititi
ver	naitchi naitchirai at naitchi at naitchi ique
ver *id*	cave caverai cavemac at cave at cave ique
veraz	quich peyaquitchi
verdad	chiata
verde	za
verguenza	zincage
vergonzoso	zincaitch
vibora	naz; nabat
vicioso	achitchi
vida, alma	zasi; tchutchi
vidrio	naitaquige
vidrioso	am yeque
viejo	piret
viento	pititi

vientre	vojco
vigilar	za zairai zaevac at za at za ique
vil	achitchi; equeitchi
violin	sequinaquige
violinista	sequinaquitchi
visitar	sobaqui sobaquirai sobaca at sobaqui at sobaqui ique
vista	naitige
viuda	muñes
viudo	muñet
vivir	zai zairai zaevac at zai at zai ique
vivir en	bei beirai bevac at bei at bei ique
vivo	za
(fol. 33 left)	
volar	nai nairai naamac at nai at nai ique
volcar, balza	ep

volcar *id*	tomi tomirai tomac at tomi at tomi ique
voltear	camañ camañrai camañ at camañ at camañ ique
voluntad	raisacge
voluntariamente	cui raise
volver	cuvi cuvirai at cuvi at cuvi ique
vomitar	chai chairai chaamac at chai at chai ique
vosotros	miin
voz	mic; imacge
vuestro	miintchi

(fol. 33 right)

Y

yactura	arege
yema de uevo	buisc
yerba	yata
yerno	vi
yerro	monitchi
yeso	nana
yo	je

(fol. 34 left)

Z

zarcillo	choñives
zumo	fimo
zurriaga	sibage

FINIS OPERE

LAUS DEO ET INMACULÆ

CONCEPCIONIS B. M V

CUYIUS PATROCINIO SE REFUGIT

F. B. B.

(fol. 34 right)

NUMERACION

irit	1
pana	2
chibin	3
tsis	4
canam	5
ebeuñ	6
yevetige	7
quencañ	8
arajtac	9
tac	10
tac irit ijañ	11
tac pana ijañ	12
tac chibin ijañ	13
tac tsis ijañ	14
tac canam ijañ	15
tac eveuñ ijañ	16
tac yevetige ijañ	17
tac quencañ ijañ	18
tac arajtac ijañ	19
pana qui tac	20
chibin qui tac.	30
tsis qui tac	40
canam qui tac	50
ebeuñ qui tac	60
yevetige qui tac	70

quencañ qui tac	80
arajtac qui tac	90
tac qui tac	100
pana tac qui tac	200
chibin tac qui tac	300
tsis tac qui tac	400
canam tac qui tac	500
ebeuñ tac qui tac	600
yevetige tac qui tac	700
quencañ tac qui tac	800
arajtac qui tac	900
tac qui tac tac qui	1000

irit qui irit	= 1
pana qui pana	= 4
chibin qui pana	= 6
tsis qui pana	= 8
canam qui pana	= 10

pana qui chibin..	= 6
chibin qui chibin	= 9
tsis qui chibin	= 12
canam qui chibin	= 15
eveuñ qui chibin	= 18
yevetige qui chibin	= 21
quencañ qui chibin	= 24
arajtac qui chibin	= 27
tac qui chibin	= 30

pana qui tsis	= 8
chibin qui tsis	= 12

tsis qui tsis	=16
canam qui tsis	=20
ebeuñ qui tsis	=24
yevetige qui tsis	=28
quencañ qui tsis	=32
arajtac qui tsis	=36
tac qui tsis	=40
pana qui chibin	=..
pana qui canam	=10
chibin qui canam	=15
tsis qui canam	=20
canam qui canam	=25
ebeuñ qui canam	=30
yevetige qui canam	=35
quencañ qui canam	=40
arajtac qui canam	=45
tac qui canam	=50
pana qui ebeuñ	=12
chibin qui ebeuñ	=18
tsis qui ebeuñ	=24
canam qui ebeuñ	=30
ebeuñ qui ebeuñ	=36
yevetige qui ebeuñ	=42
quencan qui ebeuñ	=48
arajtac qui ebeuñ	=54
tac qui ebeuñ	=60
pana qui yevetige	=14
chibin qui yevetige	=21

tsis qui yevetige =28
canam qui yevetige =35
ebeuñ qui yevetige =42
yevetige qui yevetige =49
quencañ qui yevetige =56
arajtac qui yevetige =63
tac qui yevetige =70

pana qui quencañ =16
chibin qui quencañ =24
tsis qui quencañ =32
canam qui quencañ =40
ebeuñ qui quencañ =48
yevetige qui quencañ =56
quencañ qui quencañ =64
arajtac qui quenta =72
tac qui quencañ =80

pana qui arajtac =18
chibin qui arajtac =27
tsis qui arajtac =36
canam qui arajtac =45
ebeuñ qui arajtac =54
yevetige qui arajtac =63
quencañ qui arajtac =72
arajtac qui arajtac =81
tac qui arajtac =90

pana qui tac =20
chibin qui tac =30
tsis qui tac =40

canam qui tac =50
ebeuñ qui tac =60
yevetige qui tac =70
quencañ qui tac =80

(fol. 35 left)

araj qui tac =90
tac qui tac =100

pana qui tac qui tac =200
chibin qui tac qui tac =300
tsis qui tac qui tac =400
canam qui tac qui tac =500
ebeuñ qui tac qui tac =600
yevetige qui tac qui tac =700
quencañ qui tac qui tac =800
arajtac qui tac qui tac =900
tac qui tac qui tac =1000

Suma Sencilla

1°

Uamuge 12345678
90123456

Uajmu $102,469,134

2ª

ñucsi 34680
45630

yuajmu $80310

nucsi 3089
2040

uamuya $5129

3ª

ñucsi 683510
214190

uajmuge $897600

nucsi $500
$500

uamuya $1000

nucsi $101
$204

uamuya $305

Concamac zicbicya numeros
Tacves yacchiticai mi.

Chume yjañ zicbige Arajtac quinves caerai, eñe muyes zicbige. 1°. quencañ ebeuñ-uajmu - tactsis- tsis sañerai mi pechcañ; iris quinves caerai; yirai mi: iris chi yevetige quencañ, chi canam, tac chibin: chibin sañerai, iris quinves, yirai, iris chi ebeuñ yevetige, chi tsis tac iris: iris sañerai chi iris quinverai; yirai, iris chi canam ebeuñ: chi Chibin arajtac, arajtac sañerai, am qui ege quinverai cacai am veñoi tacya. yirai chume tsis chi pana ebeuñ; ebeuñ sañerai mi: chume ñucsi che yirai pana y. o. zero, pana mamo: ñucsi che, iris chi arajtac, tac Uajmucañ; muñ. meñ tac sañerai mi: At rai zicbic ere numero, hichei ticarai mi; meyat chibin chibin numero panerai mi tacves yacchitirai: yirai mi chibin che, tac qui tac; nucsi che chibin-tac qui tac tac qui — Mil..Ñucsi che Chibin un milion Ogea yirai = Tac qui tac pana Milion: Tac qui tac, ebeuñ tac, arajtac: Tac qui tac tac qui; Tac qui tac, chibin tac, tsis.

2ª Regla.

SUTRACION

Debe mi tac qui tac ebeuñ ijan pezos: At somete mi Chibin tac tsis ijañ: maje mi chi ensichic pesos debe taca:

ogea me sañerai mi .....Debe.....106 pesos
Mi a somete .....Haber..... 34 "

Quin yirai: Chinca debe ebeuñ, somacsi, tsis 72 " Debe

Chinca debe tac somacsi Chibin:
Ogea Debe mi taca yevetige tac pana ijañ.
Ñucsi Chimoge Debe.....$223
Haber.....$ 83

Debe Tac qui Tac, Tsis tac ijañ.....$140 Debe

Ñucsi Debe mi $10
Mi a somete $10

Maje chi mi endac debe tum .....$00 itsi debe

Ñucsi Chimoge.
Chinca debe $80
Somacsi $79

Muya Debe irit peso .....$ 1

Ñucsi Chimoge.
Chinca Debe Pana qui tac qui tac. 200
Somacsi Iris tac qui tac.....100

Debe taca tac qui tac.....100

(fol. 35 right)

3ª Regla

Division

Pana Mointchin at bijoi uajmucañ tac qui tac pezos....$100
Maje chiin ensichic pezos at bijoi irititi: ogea Sañerai mi $100
Pana moinchin sañerai 2, pechcañ tac qui tac.. moinchin 2 .....$50

Tacves un feyacarai mi—feyacgeche sañerai numero..yirai mi: pana; ensichic siti tac cañ? canam qui siti.

Cuvi yirai, pana ensichic siti zero cañ-zero siti = tacves feya = egeche sañerai: Chi caverai, irititi moinchin at bijoi Canam qui tac pesos.

ÑUCSI Chibin moinchin at bijoi Qencan tac tsis ijan $84
Quin Chibin ensichic siti, Quencañ, cañ; pana qui = Mointchin 3

$28

jijañ pana pezos: Ogea eñegerai tasche tsis, yirai 24..Ogea, chibin ensichic siti 24 cañ; Chibin qui siti, egeve Chibin qui Quencañ, hemtac Panatac tsis ijañ = Ogea at bijoi Chibin moint-chin irititi panatac quencañ ijañ pezos.

ÑUCSI Tac moinchin at bijoi $110 $11
Maje chi ensichic pezos at rai bijoi irititi Mointchin tac 10
ÑUCSI Pana tac Moinchi at bijoi tac qui, tac tac qui....$1000
Maje chi ensichic pesos atrai bijoi panatac moinchin .. 20

$50

Repeticion de las tres Reglas

		Sutracion	
Sumar....$248		Debe.....$56	
$401		Paga $25	
Total...$649		Resta.. $31	
id.....$5729		*id* $109	
$ 324		Paga....$ 15	
Total..$6053		Resta. $94	
id.....$7384		*id* Debe..$1000	
$ 637		Paga...$ 900	
Total..$8021		Resta $ 100	
id.....$44790			
$23315			
Total. $68105			

Divison

Diez hombres han ganado .....$ 90
queremos haber cuanto cada .....$ 10
$ 9

Id 50 hombres han ganad.....$1000
Cuanto habra ganado cada uno..... 50
$ 20

Id 100 hombres han gana.....$3000
Cuanto cada uno..... 100
$ 30

Id 4 hombres han ganado .....$ 94
Cuanto cada uno ha ganad..... 4
$23.4

(fol. 36 left)

Nombres Personales

yo	ye
tu	mi
aquel	mo
nosotros	tsuñ
vosotros	miin
aquellos	moin
hombre	mointchi
hombres	mointchiin
il hombre	soñi
hombres	soñiin
padre	mumu
id padre	heñ
mujer	phen
mujeres	phenin
madre	ñoño
id madre	ze

Conjugaciones

yo amo	ye raise
tu amas	mi raise
aquel ama	mo raise
nosotros amamos	tsuñ raise
vosotros amais	miin raise
aquellos aman	moin raise
yo amare	ye raiserai
tu amaras	mi raiserai
aquel amará	mo raiserai

nosotros amaremos	tsuñ raiserai
vosotros amareis	miin raiserai
aquellos amaran	moin raiserai
yo amé	ye at raisete
tu amasti	mi at raisete
aquel amó	mo at raisete
nosotros hemos amado	tsuñ at raisete
	miin at raisete
	mqin at raisete
ama tu	raisac mi
amad vosotros	raisac miin
amen aquellos	raisac moin
yo quiero	ye maje
tu quieres	mi maje
aquel quiere	mo maje
nosotros queremos	tsuñ maje
vosotros quereis	miin maje
aquellos quieren	moin maje

Perfecto

yo quise	ye raisete
tu quisiste	mi majete
aquel quiso	mo majete
nosotros quisimos	tsuñ majete
vosotros quisisteis	miin majete
aquellos quisieron	moin majete
yo habia querido	ye at raisete ique
tu habias querido	mi at raisete ique

aquel habia	mo at raisete ique
nosotros *etc.*	tsuñ at majete ique
vosotros *etc.*	mii at majete ique
aquellos *etc.*	moin at raiset ique
quieras tu	majieva mi
quiera aquel	majievac mo
quieran vosotros	majievac miin
quieran aquellos	majievac moin — en plural no se usa
yo miro	ye doiroi
tu miras	mi doiroi
aquel	mo doiroi
nosotros miramos	tsuñ doiroi
vosotros mirai	miin doiroi
aquellos miran	moin doiroi
P= yo mire	ye at doiroi
tu miraste	mi at doiroi
aquel miró	mo at doiroi
n— memos mirado	tsuñ at doiroi
vosotros *etc.*	miin at doiroi
aquellos *etc.*	moin at doiroi
P.P. yo habia mirado	ye at doiroi ique
tu habias *etc.*	mi at doiroi ique
aquel *etc.*	mo at doiroi ique
nosotros *etc.*	tsuñ at doiroi ique
vosotros *etc.*	miin at doiroi ique
aquellos *etc.*	moin at doiroi ique

F = mira tu	doiroyeva mi
mirad vosotros	doiroyevac miin
yo ando	ye mii
tu andas	mi mii
aquel anda	mo mii
nosotros *etc.*	tsuñ mii
vosotros *etc.*	miin mii
aquellos *etc.*	moin mii
P = yo anduve	ye at mii
tu anduviste	mi at mii
aquel anduvo	mo at mii
nosotros *etc.*	tsuñ at mii
vosotros *etc.*	miin at mii
aquellos *etc.*	moin at mii
P.P. yo habia andado	ye at mii ique
tu habias *etc.*	mi at mii ique
aquel *etc.*	mo at mii ique
nosotros habiamos *etc.*	tsuñ at mii ique
vosotros *etc.*	miin at mii ique
aquellos *etc.*	moin at mii ique
anda tu	miyevac mi
andad vosotros	miyevac miin

De igual modo Conjuga todos los demas verbos que se te ocuran. Advirtiendote (como ya has visto) que no tienen mas tiempos que el presente, Perfecto, pluscuam Perfecto, Futuro, Imperativo—este ultimo no tiene mas que la segunda persona de ambos Numeros Ojo en el verbo Andar le falta el Futuro — que es miirai—

(fol. 36 right)

muchacho	nanat
muchachos	nanatin
muchacha	nanas
muchachas	nanasin
Guauas de pecho	auain

Te prevengo que en las Oraciones que te pongo aqui abajo del Castellano al Museteno, no sigue la misma traduccion literal — como te he prevenido, en la advertencia que te he puesto en el principio respecto a la Doctrina Cristiana; No obstante, en lo que vea serte dificil para entender — te pondré sus respetivas notas señaladas con la sifra N° 1. 2. 3. 4. 5 *etc.*

Dios quiere que Vayamos todos al Cielo
Literal Dojit Maje pat incai ere tsuñ Mayegeche
Se debe decir Dojit Maje pat ere tsuñ Mayegeche incai.

Es necesario vivir como Dios manda, si queremos ir al Paradiso
Literal Emoñe bei eñe Dojit eacsi, majeya tsun umbañ mayegeche.
Se debe decir Majeya tsuñ Mayegeche incambañ; emoñe hembei eñe Dojit eyacsi.

Pues Dios te manda que lo ames sobre todas las Cosa
Literal Ogea Dojit mi eacsi pat mo Raise damge ere Guajegege.
Se debe decir Ogea Dojit eacsi, pat am ege raise mi-mo Mumu raiserai ni

Tambien te manda a que ames a tu projimo como a ti mismo
Literal Chume Eacsi, pat raise ere mointchin eñe mi cui.
Se debe decir Chume Eacsi, pat raise mi ere Mointchin eñe cui mi maje.

Tambien te ordena a que les perdones, como quieres que te perdone

Literal Chume Eacsi pat moin nimbeisi, eñe maje pat mo nimbeisi

Se dice Chume Eacsi, pat mi nimbeisi, eñe cui mi maje.

De igual modo te manda a que respetes al Padre y a la Madre

Literal Chumege eacsi pat quiñe Mumu chi Ñoño

Se dice Chumege eacsi pat quiñe, mitchi mumu chi ñoño

No andes con malas compañias si quieres ir al Cielo

Literal Ñera mii tum achitin penge mi maje incai mayegeche

Se dice Ñera penge tui achitin, majeya mayegeche incai.

Cuidate que los Malos, son como Demonios sobre la tiera

Literal Concaamac pat achitin, bei eñe Soyoin che ac

Se dice Concaamac Achitin, eñe soyo bei ac che

(fol. 37 left)

Por las malas compañias se han condenado muchas almas.

Literal Ges Achit penge cui at moñi dai tchutchiin

Se dice Achit penges, dai at moñi Tchutchiin.

El marido que[1] vende a su propia mujer, se asemeja a Judas

Literal Uentchi yai cuisi Phen eñe incai Judas

Se Dice Uenchi yaiya Cuisi Phen eñe Judas incai

El hombre casado que va ande otra Mujer, doble pecado comete

Literal Pheñ yatchit incaiya ñucsi Phen pana jucha entaqui

Se dice Pheñatchit ñucsi pheñya incai, pana jucha entac.

[1] El que—que se refiere a persona no se traduce en este idioma.

El que habla palabras sucias, llama al Demonio en su corazon!

Literal Chinca peaqui peacge achis, vori Soyo cañ cuisi cotchi!

Se dice Chinca peaqui achis peacge, vori Soyo cuisi cotchi cañ!

Quien vivio como Demonio, como demonio siempre morirá!

Literal Chinca at bei eñe Soyo, eñe Soyo taca señirai!

Se dice Chinca eñe Soyo at bei, eñe Soyo taca señirai!

Asi conforme fue su vida, sin remedio asi sera su fin!

Literal Eñe at cui bei, me chume señirai!

Se dice Eñe at cui bei, me chume señirai!

Para el hombre corrompido, todo le parece quimera

Literal Ges soñi achitchit, ere coi ueñege.

Se dice Achitchitges soñi, ere coi ueñege.

Llegara aquel dia tremendo, en que buscara a quien despreció y no lo allará!

Literal Venchobanrai mo mayege zequisis, ogea quevaquirai chinca at ñiñete, za am daquerai!

Se dice Venchobanrai mo zequisis mayege, ogea quevaquirai chinca at ñiñete, za am daquerai!

Morira con su pecado, y se condenará[1] para siempre! para siempre!

Literal Señirai tum cuisi jucha, chi infierno cañ tacange, tacange!

Se dice Señirai cuisi jucha tum, chi infierno cañ beirai, tacange! tacange!

(fol. 37 right)

En el infierno pedira perdon, y no lo hallara, porque terminó el del perdon!

[1] El termino o verbo condenar—no se halla en este idioma.

Literal Cañ infierno Congeerai perdon, za am daquerai, egeve at tchupu nimbeisige!

Se dice Infierno cañ Congerai perdon, za am daquerai, egeve at tchupu nimbeisige!

No hallando perdon el alma condenada, ma y mas se le aumentaran las penas!

Id. id. Am daquescan nimbeisige tchutchi infiernocañsi, da damge uamucherai quetinge!

Llorará su insensatez, pero sin remedio; todo esta perdido para siempre!

Literal Uatirai cuisi tojogne, za fibige; ere at moñi ges taca!

Se dice Uatirai cuisi tojoge, za fibige; ere at moñi tacange!

¿Y por cuantos años? talvez por cien años estara en el Infierno?

Literal Enzichic yomuge? endac ges tac qui tac yomuge beirai cañ Infierno?

Se dice Enzichic yomuge? Endac tac qui tac yomuge beirai infiernocañ?

No! Un poco mas sufrira en el infierno el alma del malo!

Literal Am! Damge zequibeirai can infierno tchutchi achitchit!

.. An! Damge zequibeirai infiernocañ tchutchi achitchit!

Y por cuantos Años? por 200 ... por 300 ... por mil años?

Literal id Enzichic yomuge? pana qui tac qui tac; Chibin qui tac qui tac; tac qui tac tac qui?

No! un poco mas llorará su insensatez, el alma del pecador!

Id. id Am! damge Uatirai cuisi tojoge, tchutchi juchaitchit

¿Tantos Años, como son las estrellas en el Cielo, ¿vivivirá en los infiernos?

L .. id Mequi yomuge, eñe Onita mayegeche? beirai Infierno cañ

No! un poco ma vivirá como un leon ambriento en el fuego, quien murió en pecados

L .. id Am! damge beirai eñe iziqui daquitchit tsi cañ, chinca at señi, dersitum jucha

Cuanto tiempo estará quemando en el Infierno? talvez para siempre?

L .. id Enzi yomuge Coscairai Infierno cañ? Endac tacange?

Tu mismo lo has dicho! pues para siempre! para siempre! p^{a} siempre!

L .. id Mi cui at yii! cacai tacange! tacange! tacange! beirai tsi cañ

(fol. 38 left)

Tu que vives aun y oyes; ¿que piensas, no volveras pie atras, no bastara depecar

L .. id Mi bei tacange chi sevaqui; ¿ege gii. Amarai cañiti, amarai mesi jucha?

Mira, que pocos son los dias que te restan de vida, y despues moriras!

L .. id Giyeva, uñucsi get mayeges beiraimi, ogea Señirai!

Cuidate de llegar á Jesu Cristo con pecado mortal! Ah que tremendo sera p^{a} ti

L .. id Arecam veñoi mi Jesu Cristo ya jucha tum dersi! Chitarai zequi mi get!

Pesima alma! te dirá con voz tremenda! No te acerques a mi, maldita!

L .. id Achit tchutchi! Yirai zequisis mic ya! Ñera cheya itui — cacai maldita!

Te jugastes de mi, cuando yo te llamaba para perdonarte!

L .. id Mi at ñiñete ique yeve; enge ye vori nimbeisiges!

Me escupistes en cara, cuando yo te esperava para abrazarte!

L id Mi at chupie ique yesiveyache, Enge ye bisaqui Chubeñges!

Me pisastes, cuando yo te buscaba con los remordimientos!

L id Mi at yutche ique, enge ye quevaqui arere mitchi cotchi cañ!

Despreciastes a los Sacerdotes, que te mandé para no perderte!

L. id At ñiñete ique Sacerdotein, cacai at ectacsi, pat am moñi mi!

No hicistes aprecio, de lo que te enseñaban para que vivieras bien!

L .. Am concac mi ique, ege at hicheacsi ique hembeiges!

Al contrario, te reistes, te burlastes, te mofastes de mis Sacerdotes;

L .. Cacai, mi at gisate ique, mi at ñiñete, mi iyaque ique yetchi Sacerdotein.

Por lo mismo, ahora yo me reiré, me burlaré, me mofaré de ti!

L .. Chumege, ye quin gisirai, ñiñerai, iyacsirai mi ve!

Vete de aqui maldito! Anda a los Infiernos maldito!

L .. Meyebada maldito! Tai Infiernocañ maldito

Ahi! basta de pecados; basta de burlarse de los sacerdotes

L .. Anic! Mesige juchave gie; Mesige ñiñe Sacerdotein

(fol. 38 right)

Mira que no te digo nada, en comparacion de lo que te podra decir J. C.

L .. Gieva, Am ege eye, eñe J. C. peyerai mi tum.

Por lo que ahora has de vivir, como quisieras haber vivido al morir

L .. Meve quin hembevac, eñe raise cui mi señaya

Oigas a los Sacerdotes, pues que cuidando lo que te dicen, te iras al Cielo

L .. Sevacami Sacerdotein, cacai concac ya mi ege yirai moin, Cheve incairai mi

Si has vivido mal en lo pasado, no sigas mas adelante; te basten.

L .. Endac at ahibei poroma, ñera metaqui taca paj mesi. . .

Pedi perdon de tus pecados, de todo tu Corazon; Dios te perdonará.

L . Congemac nimbeisige mitchi juchave, Cotchi cañ anic; Dojit nimbeisirai.

Si te arrepientes, si te dueles de tus pecados, no tengas miedo de ellos

L . Cui mi cajuchiti, cui mi uati cuisi juchave, ñera quinaqui moin.

Pero, es preciso que vivas bien en adelante, y no vuelvas a pecar.

L . Emoñe hembei quin tacange, chi am cuvi jucha.

Ahora pues deci como digo yo, de todo tu Corazon.
Qinn cacai yeva eñe ye, Anic mitchi Cotchi cañ.

Misericordioso Señor mio, aqui teneis prostrado a vuestros pies el pecador mas grande, cargado de mil pecados; confieso,

Nimbeitchit Yetchi Ayo, moge muya giets bei mitchi yuya juchaitchit anic dertchit, voreñ dai juchain; Anic eye,

que con Ellos os he ultrajado, burlado, pisoteado, y que
moin ges at anic pofie, Ñiñe, yutac, chi
por Ellos he merecido de vos que me echais al Infierno; Su-
moinges, at anic bijoi mi ve ectacsi yetchi Infiernocañ; Ñera
spended Dios mio, pues que de aqui en adelante quiero
metaqui yetchi Dojit, cacai quinge yacchiti tacange maje
vivir como vos me ordenais, perdonadme, y mio y
bei eñe cui mi eyacsi, Nimbeitica yetchi Jesus chi
ayudadme con vuestra Santa Gracia, para cumplir lo que os
ñuchitica misi Sª Grazia, paj tuputui ege quin
prometo; y Bendecidme.
eye chi someme misi bendicion.

(fol 39 left)

HERMANITO: Te trasmito en lengua Musatena algunas pequeñas platicas, y panegiricos de algunos Santos, de quienes se hace la fiesta en estas Misiones para que si son de tu agrado los prediques conformes estan, o añadirlos y amejorarlos, o como mejor sea tu voluntad; el unco objeto que me propongo es para que te pratiques en el Idioma, y afin de que no te sea tan pesado el aprenderla: los terminos que no entiendas ya tienes adonde acudir, y por lo tanto en lo sucesivo no te pondre mas el Castellano, sino puramente museteno pues asi me ha parecido mejor, como tu mismo lo experimentaras.

PEQUEÑO PANEGIRICO DE LA INMACULADA CONCEPCION QUE SE CELEBRA EN COVENDO

Et Macula Originalis non est in te
Pezes jucha Original denes mi.

Chifai fer nimbe ique tsuntchi Adam cuisi juchave; Cacai at eacsi za ique tsuntchi Dojit pat am ebei mo Sacacge quetigecansi; ebeirai mi (eacsi) señirai mi, mitchi auain chumege: at za chi, at za cavacsi mo sacacge, tacange ebei ique; mesi sacacya uatique nai cuitchi zicange; eñe cajutchiti bei, cacai at ipenti tsuntchi Ayo Dojit tum: Adamtchi ipentige, cantchitige, noyege, zincage nimbeige tsunche tsoi, cacai Adamve itui tsuñ: Adamve at rai moñi tsuñ am nimbeisiya ique tsuntchi Ayo Dojit: cacai pat am nimbe tsuñ bei, chi pat am zequi Seña at ectacsi ique ac che iris phen Maria ti denes hucha Adamtchi: Mo Maria (quin vori tsuñ Sunsi Ñoño) at nai, itsi anic pezes juchainsi cacai metaqui tsuntchi Dojit, paj Mariave itui Cuisi Jesu Cristo chumege dene pezes juchas Original. Giyevac cui miin meñ: Mo Phen basigirai Dojitsi Auamu. ¿ Enge me achis phenve ituirai? Meve Hemsi phen, denes pezes juchainsi at hemtchie ique tsuntchi Ayo Dojit: Chume tsuntchi Ayo J. C. cui meñ Dojit, meve eñe soñi hemsive phen itui; Meve Maria SS^{ma} dene nai ique pezeses huchainsi: Yi peyaqui S. Bernardo: Tsuntchi Ayo J. C. cui annic at quevaqui ique iris Phen hemsi cuisi Ñoñoges; dai za muya phenin, cacai ere huchatum nai; meve sunsi Ñoño Maria SS^{a} momo at dacte ique denes pezes juchainsi, meve Maria SS^{a}ve itui maje suntchi Ayo J. C, chi ñoñoges eque. Chumege yi peaqui S. Pablo *talis enim dicebat, ut nobis esset Pontifex sanctus,*

inocens, impolutus, segregatus a pecatoribus etc (Heb. 7. v 26) Tsuntchi Ayo Jesu Cristo Cui anic dene juchatum; chi Cui anic dene pezes juchainsi; Chume at emonte ique itui iris Phenve chi quez eñe cui; sunsi Noño Maria SSª quez eñe tsuntchi Ayo J. C. denes anic pezes jucha Original; meve itui Maje tsuntchi Ayo, chi eque maje Cuisi (fol. 39 right) Ñoñoges Maria SSª meve (ayequis) Tsunsi Ñoño Maria SSª denes pezes jucha Original — *Et macula non est in te.*

Ijañari chume uñucsi mic, pat dadamge chii miin, Sunsi Ñoño Mª SSª, denes anic pezes jucha Original; sevacac miin anic, cacai emoñe pat chii miin.

Sunsi Iglesia Santa erecañ yomuge, poromasges yacchiti, hemtaquevajoi fiesta Maria SSª Concepcion, chumege cacsi pat ere Cristianoin queche ege hemtac Sunsi Iglesia Sª; quin: at ra Sunsi Ñoño Mª SSma pezes jucha Original nai ique, Sunsi Iglesia Sª amarai fiesta hemtac, chi amarai eyacsi Cristianoin paj metaqui chume; Sunsi Iglesia Sª am ueñege icheacsi tsuñ, meve Sunsi Ñoño, tacange nai ique denes pezes juchas Original. Chume yi Peyaqui Sº Tomas, Sunsi Iglesia Sª Fiesta hemtac mo mayege nai ya ique Sunsi ze Mª, Am cacai metaqui Sunsi Iglesia ñucsive Sº, dai za Santoin muya ique am cacai fiesta hemtac cuitchi naige mayege: egeve metaqui ¿egeve am Fiesta hemtac Santoinsi naige mayeges? Egeve cacai, erein nai ique pezes tum jucha Original: Egeve Fiesta momo hemtac Ñoñosi naige mayeges: egeve cacai, at nai ique Mª SSª denes jucha Original.

Ijañ Sunsi Papa Sº (Dojit ac che) fara maldicion, Escomunion, chinca yirai, Sunsi Ñoño Mª SSª at nai pezestum jucha Original: Mege Sunsi Igleª am heñ fibiges Maldicion, Escomunion hemtac: meve Sunsi Ñoño, Sunsi ze, sunsi Tifatige vicansi beyege at nai ique denes jucha Original; *et macula non est in te:* Anic, Ñoño Maria SSª anic chicacsi tsuñ, mi at nai ique denes pezes jucha Original, nimbeitica Ñoño ñuchitica mi, sunsi chicacsege, someme hensi raisacge, pat anic raisete tsuñ, pat anic giye tsuñ Mive, pat anic devocion tui tsuñ mive, cacai dadamgerai majoi tsuñ beirai

Me ge Cristianoin, pat amfibi fiesta hemtac tsuñ Sunsi Ñoño ve Mª SSª; cacai congeerai tsuñ, pat ñuchiti tsuñ hembeiges; giyeva cui miin, Sunsi Ñoñoya dai nimbeisige muya, am Cuiges, cacai am Cui emoñe nimbeisige: meve tsunges eque chi tsunges at somete tsuntchi Ayo Dojit, cacai tsuñ nimbe, cacai tsuñ emoñe Ñoñosi nimbeisige: am qui congetacsi tsuñ cotchicañ anic, am qui uatirai tsuñ Ñoño ya, am qui nimbesirai, am qui someterai nimbeisige: cacai am cogetacsi tsuñ, eñe ipenti tsuñ bei, eñe am emonte Ñoñosi nimbeisige: Ah Cristianoin ¿tchi am emonterai zesi Tifatige, chi Cuisi nimbeisige? Ere tsuñ Cristianoin, Meeve chi ere tsuñ congeerai; Meyas anic (endac equei, endac octum tsuntchi Tchutchi juchave) meyas anic, emoñe tari ubañ tsuntchi juchave, emoñe yi peyaqui tsuñ tsuntchi cotchi cañ, amarai anic juchave gie tsuñ, Mesigerai achi bei tsuñ; za am tarirai tsunsi juchave, am mesigerai metaca tsuñ; achis giege tum congeerai tsuñ Ñoñosi nimbeisige, cacai faquisirai tsuñ, ogea am qui ege sominsirai; Meve Cristianoin gietsevac miin Ñoñosi yuya, chí (fol. 40 left) Uategestum yirai tsuñ.

Anic hemsi mi, anic Choifos mi Maria, mi, anic, Ñoño at Dojit ya bei, tsuñ tacange zequi beicañ: Mi at anic Dojitsi cañ majoge: tsuñ chiata tareges cañ bei: Mi at anic Dojit bijoi: tsuñ chata cajutchiti bei: Mibeñevac Ñoño tsuntchi Cotchi, cheya eñegeva cuisiya, cacai hemtuquirai mi: Scioamac Sunsi tchutchi, cacai Cui mi cuvi someterai dam ge hemsi, Equevac Sunsi raisage, sunsi chicacsege, sunsi gichuiges, cacai am qui ege achis equerai, cacai am qui zequi, am qui moñirai señaya tsuñ. Tecoñeva Ñoño, cavevac tsuntchi tchutchi, at nai ique juchatum, at anic bei juchatum, y tacange quin equei juchave, am tchupu metaca tsuñ. Ahi Ñoño! am qui caverai misi Choifoge Mayegeche! Amarai! Ñoño, amarai moña tsuñ, Cui mi concaamac sunsi giege, Cui mi hemtchieva suntchi tchutchive ege Cui mi raise; Moge Ñoño! moge tsuntchi tchutchi, equevac Ñoño chi cambanda Mi mayegeche: Mo anic Cui ye raise, en el Nombre del Padre del Hijo y del Espiritu Sº.

AMEN JESUS MARIA Y JOSE.

VIVA GESU NOSTRO AMORE, E MARIA NOSTRA ESPERANZA

No te descuidar Hermanito de leer cualquiera advertencia que te haga; pues la que te hago ahora es, que no te confundas mucho en querer hablar a estos pobrecitos cortos de inteligencia y menos de memoria, en quererles hablar con terminos sublimes, pues que aunque lo hagas, no esperes sacar mucho provecho; aunque les hables en su idioma; ni tampoco te has de confundir en que sean largas las platicas, pues que de nada se acordaran; solo si tendran memoria que el P. les ha dicho que vivan bien, y de lo demas no sabran darle razon

Tambien te advierto que todas las advertencias que te haga; te las pongo con el fin para que mas pronto conoscas a estos infelices, y veas el mejor modo posible para hacerlos felices eternamente con la ayuda del Señor Mª SSª y S. Jose—de quien en seguida te pondre su pequeño Panegirico, cuya Fiesta se Celebra en Sª el dia 19 de Marzo

(fol. 40 right)

Constituit eum Dominum Domus sue.
Et Principem omis posesionis suae.
At hemtac Ayo Cuisi Acca.
Chi Ayo ere ege chuc cui muya.

Tsuntchi Ayo Dojit, Cui anic at hemtac irit soñi eñe Cui maje; paj eque Sunsi Ñoño Mª SSª cuisi Tibetiges, paj qui eñe ayo bei Cuisi Acca, Mª SSª, chi eñe Ayo ere ege chuc Cui Muya: Mo Ayo S. Jose Ti; Mo at hemtchie suntchi Dojit paj qui concai Cuitchi Aua J. C eñe Angel Custodio; chi paj concai Sunsi Ñoño Ma SSa, eñe doirotchit Ñoñosi SSª Cuisi hemtacsi; Cristianoin Giyevac cui miin, Tsuntchi Ayo S. Jose, cheya bei ique Ñoño Mª SSmaya; Eñe Eñ bei ique Tsuntchi Ayo J. C, tum; Meeve, Sunsi ze Mª SSª denes anic Nai juchave, denes anic bei, che denes señi; emoñe anic yii tsuñ peyaqui, Tsunsi Ayo S. Jose at anic bei ique Ac che Ñoño Ma SSmaya eñe Angel, denet anic juchave: Chumege, Tsuntchi Ayo J. C chitai anic hemtchi, chi am heñ doiroi juchatumtchi moinghin, am heñ doiroi jucha: Meve emoñe fer yii tsuñ peyaqui Tsuntchi Ayo S. Jose dene bei ique juchave.

At anic bei ique S. Jose Maria Santisimaya eñe Angel Tifactchit, cacai Cui at cambañ ique Ñucsi cañ beyege Egiptove, at anic concai eñe Ñoñosi mestige; at anic tifati chi at concaque ique Mª SSª basigiya Tsuntchi Ayo J. C; Meve Tsuntchi Ayo S. Jose eñe Angel Tifactchit Mª SSª ya bei: At rai achit soñi S. Jose, amarai Mª SSª ya bei: Hemtchit cacai, meve Tsuntchi Ayo Dojit at eacsi ique paj concai, paj bei eñe Ayo Mª SSª tum, *Constituit eum Dominum Domus suae:* Chumege Tsuntchi Ayo Jesus am qui eñ Cui bei juchatum; meve S. Jose denet anic bei juchave ac che, Mª SSª tum, meeve Tsuntchi Dojit at eacsi ique paj concai S Jose, Tsuntchi Ayo J. C. eñe Cuitchi Aua; meve (ayequis) Tsuntchi Ayo S. Jose hemtchi Soñi. Cris-

tianoin ¿Cui miin queche, Cui miin bei denetchiin juchatum? Ñeba ¿cuitchi giyege miin, juchave incai? Eñe Angel bei miin, endac eñe Soyo bei miin? Cristianoin Cui miin fer anic raise Cheve mayegeche incambañ, emoñe hembei, emoñe anic guaquinque achis giege, emoñe anic tchupu juchave gie, emoñe hembei eñe J C icheacsi tsuñ, za, am tchupu achi gii miin, am tchupu achi achi peyaqui, am qui tchupu gie miin juchave, am qui eñe Angel, eñe Cristiano bei miin, cacai eñe Soyo bei miin. Ogea Cui miin gievac, Am hembeiya miin ¿hem Señirai miin, chi caverai miin S Jose Mayegeche? chumege am qui gii miin S Joseve, am devocion tui miintchi Tifatigeve? endac Cui momo giirai miin ve? Vorvirai za Tsuntchi Ayo S Jose, Majerai za sobaqui Cuitchi cañ miin? majerai za, am quira eñ siti, am quira eñ hemsi giege fara miintsi Cotchicañ, cacai cui miin achive gie miin: Cristianoin ñera metaqui miin, sevacac miin, zeui bei miin; Gievac S. Joseve, Congeemac paj qui Somacsi ege chuc emoñe miin hembeiges: congeemac miin, cacai S. Jya dai nimbeisige. (fol. 41 left) muya, cacai Tsuntchi Ayo Dojit at hemtchie ayo ere Cuisi *Gracia, et Principem omnis posesionis suae*, at sonete ere nimbeisige ere tsuñ Cristianoinges; cacai at bei ique Tsuntchi S Jose, at concac ique Dojitsi Aua J. Cristosi ze, Espiritu Santosi Tibetige Maria Santisima; meve, Dojit, J. C. Espiritu Santo, at qui Somacsi dai graciain, paj fara chitchicsca congeerai ac chet Cristianoin; At anic eñe En ique Tsuntchi Ayo J. Cristos at anic concai, at anic tifati Erodesi Facoge, cacai at icavotchette ique Ñucsi cañ beyege, at anic concai eñe Cuitchi Aua, meve Tsuntchi Ayo Jesu Cristo dai nimbeisige at somete Cristianoinges: Cristianoin. am qui ege congeerai tsuñ? Fiesta hemtaquirai tsuñ fibige? Fibigerai chique miin, dai nimbeïsige muya Tsuntchi Ayoya S. Jose? Tacca yequerai mintchi cotchi? Endac Cui miin bisaqui, paj qui Cui fer somacsi? Ah Cristianoin, Chinca nimbe bei, emoñe congetacsi ege pat am nimbe! Chinca maje Mayegeche incambañ, emoñe, emoñe Cristianoin, congetacsi S. Josetchi Tifatige, emoñe anic giye tsuñ S. Joseve, pat qui Cui meñ gie tsuñve; am qui Cui momo Tifatirai, am tsuñ majeya Cuitchi Tifatige! am qui

noctocsirai hembei, cacai cui miin am maje eñe Cristiano bei! Am qui congeerai Cuitchi Aua J. Cristo pat nimbeisin tsuñ tsuntchi juchain, cacai miin jipenti, ñiñete majete tsuntchi Ayo Dojit: Am qui nimbesirai Tsuntchi Ayo S. Jose, cacai am qui maje miin congetacsi Cuitchi nimbesige! Enge na? chiata miin am maje mayege incambañ? ¿Chiata miin am emoñe S Josetchi nimbesige; Chiata miin am maje hembei eñe Cristianoin? Engena? peyaca miin.....Ani Mumu.....eñe chique, eñe yipe. yaqui miin.....Am Mumu.....anic maje tche Mayegeche incambañ; anic tche Mumu.....anic raise tsuñ hembei eñe Cristianoin....Anic tche....anic emoñe tsuñ S. Josetchi Tifactige.....? Anic yi miin cotchi cañ? anic. Cui cotchi cañ yi peyaqui miin, enge gietsevac miin S Josetchi yu ya miin uateges tum etterai miin. Tsuntchi, Ayo, Tsuntchi Tifatige S. Jose, sevaca mi sunsi tarege, sunsi guatege: anic chiata at anic yaqui bei tsuñ mive, at anic eñe Scapui bei tsuñ, cacai am hembei tsuñ eñe Cristianoin: at anic achi bei tsuñ, pat qui faquiti Mi tsuñtum, Mi at anic nimbeisi, at anic bisaqui, paj qui cañiti tsunsi achive tsuñ; atchirai Cañiti tsuñ, atchirai mesi achibei; at quin chata yacchiti maje tsuñ eñe mitchi Mointchin bei: Anic raisete tsuñ mitum bei Mayegeche, ñuchitica mi S. Jose, Tifatica Mi, someme Mi Cui ege chuc emoñe hembeiges, Meyebada Sunsi Cotchi Cañ achis giege, chi pat anic Dojitsi gracia tum bei tsun Ye Cui meñ maje *en el Nombre del Padre del Hijo y del Espiritu Santo*

AMEN JESUS MARIA Y JOSE
VIVA GESU GIUSEPE E MARIA
VI DONO IL CUORE E L'ANIMA MIA

Te advierto Hermanito, si hallares algun disparate, que no sea conforme al dictamen de la Iglesia, tenlo desde ahora retratado por

F B Bibolotti

(fol. 41 right)

PEQUEÑO PANEGIRICO DEL PATRONO DE LA MISION MUCHANIS S. MIGUEL

In Coelum Conscendam et ero simili Altisimo
Mayegeche bovirai chi quetz beirai ene Dojit.

Atrai heñ tsuñ vanac Infierno, atrai heñ tsuñ congetacsi Soyo, egeve Coscai tsi cañ, egeve natevajoi ere cañ quevaqui tchutchiin caiges cuisi cañ nimbeige, cuisi cañ uatege: egeve chovacbei Tsuntchi Ayo Dojit, atrai heñ cui peyaqui tsuñtum: at rai heñ tsuñ meñ sevaqui; atrai chique zequicañ mic, at rai dercañ misi, jipentige Coscai ye quin ipentige taca, taca beirai oicansi tarege, at jipenti Dojit tum, meve nimbebei, am ye maje irit bei oicañ tomage, meve quevaqui Tchutchiin, paj qui yetum coscai, paj qui ye tum nimbe, paj qui yetum oicansi tomage bei.....Atrai heñ congectacsi tsuñ, chi at rai Soyo heñ peyaqui tsuñ tum, at rai me me peyaqui: Am qui heñ peyaqui tsuñ tum, chi am qui heñ congetacsi tsuñ; meve Sevacac miin ege at hemtac ique Soyo Tsuntchi Ayo Dojit tum.

Uruquias at hemtac Tsuntchi Ayo Dojit dai Angelein paj qui bei Mayegeche, pat anic moin meñ chique Dojitsi majoge, Angeleintum S. Migel muya bei eñe Ayot, chi Lusbel (soyo) hemsi Angel: ogea mo Lusbel jipenti ubañ cuisi Choifoge, cacai itsi nucsi quetz eñe Cui, chi bei maje Mayegeche eñe Ayo, chi eñe Dojit, bovirai, yi cui peyaqui bovirai Mayegeche, chi quetz beirai eñe Dojit. Ah, maldita, tac qui tac maldita jipentige: ¿Mi cui bovirai mayegeche, chi quetz beirai eñe Dojit? Cui mi at hemtche mayegeche? Am qui otoji mi tum Tsuntchi Ayo Dojit? Ah Cristianoin, chinca jipenti ubañ, eñe uatique Jofet, eñe tojot ubañ, am cacai itziti ege queche jipentigeya, cavecac miin, sevacac miin ege at bijoi Soyo cuisi jipentigeve; uatique hectacsi S. Miguel paj isca, paj fara mo Angel jipetchit

infiernocañ, pat fer yai cuisi jipentige tsi cañ, paj uatti bei cuisi tojoge tomage cañ, paj bei achiscañ, eques cañ, focogecañ; Cui maje eñe Ayo bei mayegeche, meve ectacsi Infiernocañ paj qui mo cañ bei eñe Ayo taritchiin; Cui at anic jipenti cuisi choifogeve, meve uatique Tsuntchi Ayo at meyebite, chi at somete zequisis veya, achis, eques, focos paj qui caro yai cuisi jipentige; Cui maje bovi, at cacai chambañ; Cui maje eñe ayo bei, cacai S. Miguel at yuctac, at cach, at uaquinque Infiernocañ, chi, quin S. Miguel eñe Ayo bei, cacai quin Soyo chitai fer quiñe S. Miguelve cacai tifati tchutchiin Cristanoinsi (fol. 42 left) eñe quin Cui miin chiquerai; hem sevacac miin, pat am fibi cacai chique hemsi icheacsege.

At sevaqui miin, Soyo coctchevaque ere cañ, achi, achi, icheacsi mointchiin achi peyaqui cuitchi cañ, pat achi gii, pat achi peyaqui, cacai cambañ maje cuitchi tchutchiin infiernocañ; Meve Sunsi Iglesia Santa icheacsi tsuñ, pat am heñ Soyo siti sunsi cotchicañ, chi pat am scioai sunsi tchutchiin, paj cacai am moñi señaya tsuñ; meve icheacsi tsuñ pat yi peyaqui tsuñ, S. Miguel tifactica tsuñ achi achi peyaquiya Soyo suntchi cotchicañ, pat am moñi sunsi tchutchiin, pat am zequi veñoiya Jesu Cristo señaya tsuñ, tifactica annic Sunsi Tifactige S. Miguel ñera yaqui sunsi tchutchiin. Za, Cristianoin, emoñe tsuñ chume gi chui emoñe iziti S. Miguelve; anic Cui tsun raisete S. Miguelsi nimbeisige, anic cui tsuñ maje pat tifati, emoñe Cristianoin Sunsi vorege, emoñe anic congetacsi tsuñ, za am qui voro tsuñ, chi am qui congetacsi tsuñ, eñe jipenti bei tsuñ, eñe am emoñe S Miguelsi tifatige, eñera Cui tsuñ momo, eñera sunsi fergeya Cheve Mayegeche incambañ. Ah! Cristianoin, ¿Cui tsuñ ben juchatum, taca jipenti beirai tsuñ, am qui vorvirai S. Miguel paj tifati tsuñ? Cui tsuñ chitai fer nimbe, chitai dene tsuñ hemsi giege, achi momo gii, am quira emonte S. Miguelsi tifatige? Cui tsuñ Dojitya incairai, sunsi fergeya? Cui tsuñ juchatum Dojitsi veya caverai? Cacai ege hemtac cui miin ere cañ mayege, am achi achi gii miin? am achi achi peyaqui miin? am achi achi icheacsi guajmiin? am peivacacsi miin? ogea Cui miin cheve mayegecherai incambañ Soyo tum? quetzrai

miin beirai moche eñe Dojit? Ah! Cristianoin meyebada cuisi cotchicañ minsi tojoge, miinsi scionge, uajquinqueva Soyo cuisi cotchicañ miin, ñera metaqui arecam miin, arecam zequi bei, chi arecam zequi ubañ senaya miin: Meeve cacai, pajtam zequi miin bei, chi pat am zequi seña, chi pat am zequi Sunsi Ayo Jesu Cristo venoiya miin Cuisi yuya, quinge yacchitica miin hembeiges, quinge izitica Sunsi S. Miguelve, congemac cotchican cuisi tifatige, Cuisi Doiroige, uateges tum yeva miin. Suntchi Patrono, sunsi tifactige S. Miguel, tecoñeva misi veya tsuñve, caveva S. Miguel sunsi tchutchiin, chitai nimbe bei, chitai beñ juchatum Soyo cacai at metaqui, tsuñ chume juchatum, cacai at chique cuisi achis icheacsege: S. Miguel tifatica tsuñ nimbeitica, ñuchitica tsuñ pat am Soyotum bei tsuñ chitai cari bei tsuñ, chitai zequi tsuñ bei Soyo tum, ñuchitica, pat mesi achi achi gii tsuñ, pat mesi achi peyaqui tsuñ, pat mesi achi icheacsi; pat mesi jipenti, pat mesi peivacacsi, pat anic hembei eñe Cristianoin, pat anic itaritche poromas juchave, paj uati bei cacai Sunsi Ayo nimbeisirai somerai hemsi senge, chi Someterai Mayegeche: Eñe ye cui raise *in Nomine Patris et Filii et S.Si*

Amen.

Sacro Cuor del mio Gesu fa che io vi ami sempre piu

(fol. 42 right)

QUERIDO HERMANITO

Lo que sucede en la vida animal del cuerpo, de igual modo acaece en la vida espiritual del Alma; si alimentamos nuestro cuerpo diariamente con los mismos manjares, a pesar de que sean bien condimentados, no obstante a causa de la misma repeticion le causan fastidio y a veces nauseas; asi sucede con las comidas espirituales, pues que a causa de nuestra miseria, aplicada a una sola materia de continuo, se cansa, se fastidia, se aburre, y a veces que es lo peor, todo lo deja. Pues ni mas ni menos sucede a mi en la actualidad con la lengua Musatena, ya hacen muchos dias que llevo aplicados a Ella sin distraerme a otras, y ha sido motivo para que te deje un recuerdo mui consolante no menos que edificante, que es un pequeño compendio de la vida y virtudes que ejercito en vida el M R P. F Mateo Cerda bis Prefecto de Misiones, y misionero en la de S^{a} Ana en Senvapi.

En el Nombre S^{o} del Señor.

Al proponerme delucidar la vida y virtudes que practicó en un grado eminente el nuestro hermano F Pablo Mateo Cerdá Msn Ap. en las Misiones Musatenas, no dejava de sentir desde lo mas intimo de mi corazon una voz que continuamente me decia ¿quien eres tu que quieres publicar lo que ya todos saben mejor que vos? y seras tu capaz de elogiar en otro lo que tu no conoces y menos practicas? — esas y otras voces espantadizas no menos que veridicas han sido la justa causa de que se haya quedado en un profundo silencio hasta la fecha la edificante vida de dicho P. Pablo Cerdá.

Pero a pesar de tan tristes reflesiones que me hacia: por otra parte veia que hibamos poco a poco a quedarnos sin el mas minimo recuerdo de Su vida Apostolica, y por consiguiente a vernos priva-

dos de aquella edificacion, estimulo tan necesario en todo Misionero que haiga, o que pueda venir a estas Misiones a repartir el pan de la vida a estos pobres Neofitos.

Esa privacion, digna de llorarse, ha sido la causa principal de que yo emprenda esta dificultosa (para mi) empresa; la que no obstante efectuare con la ayuda del Señor y de nuestra comun Madre Maria SS^{ma}, refiriendo con toda veracidad y sensillez todo lo obrado por el dicho finado F. Pablo Cerda, desde el dia en que le conoci, hasta el ultimo momento en que dejó de existir.

Por lo tanto Hermanito espero de tu bondad a que te compadeceras, y echaras al olvido todos los yerros que podras hallar en el discurso (fol. 43 left) de esta pequeña si pero veridica historia, considerando a mi favor que mas me he ejercitado en idiomas inmensamente diversos del Castellano.

Bajo este caritativo supuesto me atrevo a seguir empezando en el Nombre del Señor por el dia en que lo vi primera vez.

En el Año del Señor 1857, dia 3 del mes Octubre llegue del Colegio de La Paz a la Mision de la Inmaculada Concepcion, dicha de Guachi, en calidad de Cura Conversor.

A mi feliz llegada halle en dicha Mision a los RR. PP. F Pablo Mateo Serda Perfecto de Misiones, y F Amadeo Boydi Misionero de la de S. Miguel de Muchanes: el primero me causó no poca pena al verlo tan extenuado, no menos que el Segundo al verlo tan adolorido por un cancer llamado comunmente Espondia. Pocos fueron los dias que me acompañó dicho P. Cerdá, pues que los que haceres de su Mision lo llamavan a su destino. Despues de permanecer algunos dias en mi Mision, fui a visitarlo en la Suya de S^{a} Ana, en donde lo halle todo ocupado en su ministerio Apostolico istruyendo a sus Neofitos en los deberes de Cristiano, con una caridad y dulzura, que a pesar de ser algo difuso en sus doctrinas no causava en los oyentes tedio ni cansancio. Desde aquellos primeros dias, pude conocer el zelo que tenia de cuidar aquel rebaño que el S^{or} le habia confiado; y no anduve errado en mi juicio, pues que lo tuvo hasta al fin de sus dias, no solo para los de su grey, sino mas alla se extendio su ardiente caridad: y sino que lo

digan los barbaros Chimanes (hoy remontados) lo que padeció para reunirlos, las palabras de vida que les enseño, y los recuerdos saludables que les confió! que hablen (si fuera posible) los Rios que navegó, los Caminos y montes que atravesó, que digan, que atestigüen los sustos, el cansancio y las llagas que les causaron; y todo pasó y lo sufrió con la mayor alegria solo para llamarlos y conducirlos al redil del Señor! Que digan mis hermanos compañeros en el Ministerio Apostolico, y testigos a un mismo tiempo, que es lo que no hizo para que se efectuara la gran conquista de los T o r o m o n a s (hoy dejada por falta de quien vaya), que digan, y todos diran unanimes, que hizo y practicó todos los medios posibles para que se verificara aquella importante conquista! Que digan sus vecinos Misioneros, las continuas averiguaciones que hacia a los Suyos, y a los de otras Misiones, y los encargos a sus Misioneros a que todo lo averiguaran por si quedava alguno en algun rincon desconocido privo de la gracia del S° Bautismo. Pregunta a todos estos Neofitos Musatenos y que te digan algo respecto a Su zelo, y oiras: Pobresito P. Pablo, tuvo en su Mision a un barbaro, sin bautismo todavia, quien se fue al monte a cazar, trepó a un arbol, de donde estava pendiente un mono, y de mucha elevacion se cayó; el compañero asustado lo dejo semivivo, y corrió a dar noticia (fol. 43 right) al P Pablo quienes al momento se puso en marcha, y menos de un medio dia anduvo el espacio de dos dias mas o menos, llegó, y felismente llegó a tiempo pª bautizarlo.

Nada te dire de lo que practicó para con estos Neofitos Musatenos pª sradicar de su corazon toda supersticion; pues que todas las yerbas, vejucos que tenian en uso los Idolatras, llamados en lengua musatena C u c u c s i, para ofender y matar a otros; todas y todos los ensayo comiendolos en su presencia para de ese modo arancar el miedo y la crencia supersticiosa, y sembrar en ellos con mas fruto la palabra saludable y veridica del Señor; de igual modo omito otras muchas practicas todas de caridad y de zelo para el bien espiritual de las almas, para decir algo perteneciente a la vida privada de dichò P. Cerda.

Si del fruto se conoce el arbol, y del efecto la causa, desde luego podras deducir que alma tan bella y virtuosa no tendria. En efecto, raro era aquel dia que dejava de decir la Santa Misa, sin primero haber hecho (por un cuarto de hora a lo menos) la Santa meditacion, practica que solia hacerla antes de amanecer; Jamas salia de la Iglesia sin primero haber dado las debidas gracias al Señor; y si alguna vez salia por algun que hacer importante del Pueblo (que nunca faltan) era para luego retirarse a cumplir con ese sagrado deber: acto continuo administrava a los enfermos los remedios que conocia mas convenientes, los consolava, los animava a la resignacion y paciencia, y despues de haber practicado con los enfermos la mas ardiente caridad, pasava el resto del tiempo en su pobre vivienda en la lectura de libros, o que tratavan de moral u otra siencia no descuidandose de leer algun libro de devocion hasta tanto que lo llamavan, o pedia de que comer *no dejando el oficio.*

Llegada la hora de la refeccion comia lo que bonariamente tenian a bien ponerle adelante: Repetidas veces lo sorprendi con una sopita de arros sobre la mesa toda negra por el umo la que solo al verla quitava las ganas de comer, no menos que los platanos llenos de ceniza que le amontonavan sobre la mesa: solo si tenia el mayor cuidado de que la comida fuera del mejor modo posible, lo mismo que en su aseo, cuando algun otro Misionero hiba a visitarlo. Despues de su pobre refeccion se retirava a descansar un rato para en seguida pasar el resto del dia en sus ocupaciones, y a una hora competente de la noche, acompañado de todos los Muchachos del Pueblo se retirava a la Iglesia a rezar el Sº Rosario, y en seguida del responso para las almas se sentava a la mesa para comer lo que Dios le proporcionava para ir en seguida a su aposento a rezar sus Oraciones, y hecharse a dormir sobre tablas cubiertas con estera mui delgada de ojas de caña. Este metodo de vida lo observó hasta que ya no pudo por la ultima enfermedad.

(fol. 44 left) Atestiguan algunos mis compañeros haberle visto llevar el cilicio; pero yo no puedo afirmarlo, solo si usava (por la quebradura) un fierro demasiadamente tosco y pesante,

hecho por un Neofito herrero, el que sin duda le serviria mas que de silicio.

Antes de pasar mas adelante te quiero hacer una advertencia, pues que me parece te hayas ideado, que otros Misioneros que hiban a visitarle pasarian los dias como en un retiro, y que el finado los recibiera con cara triste o melancolica. pues te equivocarias si de tal modo lo pensaras, pues que tal era la alegria, el jubilo, lo divertido que era, que a veces pasava en apariencia de locura y sino que lo digan todos los que lo han conocido, y oiras algo mas respecto de la Religiosa y Santa alegria que rebosava su alma.

Otra te quiero hacer de no menos importancia, pues que es mui probable que se te pueda ocurrir, que el finado Padre se descuidara del pueblo respecto a lo temporal, pues todo lo contrario, pues que tenia por una de las obligaciones principales despues de las del alma, el bienestar, de los Neofitos, el areglo y limpieza del Pueblo y de las casas, calles, y plaza, y lo que mas entusiasmava a la gente era que El mismo hacia arastrar con bueyes tierra para rellenar pozas; El mismo removiendo tierra para que otros la llevaran; tan luego se ponia de carpintero, herrero, arquitecto etc etc, sin saber, ni como empezar; pero siempre conseguia lo que deseava. Premesas estas dos advertencias, que me han parecido necesarias, paso a decirte algo de la observancia de los deberes como Religioso Franciscano.

Si tanto hacia, zelava, orava para el bien espiritual de los demas; si tanto velava para que otros observaran la Ley del Señor; de aqui podemos sacar la consecuencia que no haria nuestro hermano para observar los deberes propios como Religioso, como hijo de nuestro Serafico P. S. Francisco. En efecto en cuanto respecta al voto solemne de la S^{a} pobreza, nunca se le ha visto infiel no solo efectivo, pues que nada poseia, solo se le ha visto usar su pobre cama, sus libritos, sus vestiditos necesarios; nunca se le ha reparado que haya usado sapatos serados y menos llevar medias, solamente le he visto usar de medias y sapatos serrados estando enfermo, y eso practicava porque lo obligavan: No solamente poseia nada efective sino que

tambien lejos estava su corazon para estas cosas del mundo pues nada apetecia, nada deseava, para El aunque todo el mundo se perdiera nada le importava. Si algo buscava y tenia era para su pueblo, como siempre decia.

Respecto al Segundo o sea a aquella virtud tan preciosa y tan amada del Señor solo te satisfare en dos palabras, que ha vivido y muerto como un Angelito en carne; tan casto fue que ni despues de muerto encargó que le vieran su (fol. 44 right) cuerpo.

Que te podre decir respecto a la Sª obediencia, cuando para El bastava no digo el mas minimo mando de sus Superiores, sino que bastava una Señal para efectuarla? Pero lo que mas admirava, era que otros sus comisioneros, a pesar de que eran sus subditos, siempre deseava que les mandaran: de aqui provenia que nada queria obrar, tanto en arreglo de su pueblo, como en el de su alma, nada queria emprender sin el beneplacito de sus subditos: a todo eso se acompaña la siega obediencia que prestava a todos, en lo que conocia ser segun el espiritu del Señor; la alegria y prontitud para efectuar lo que le ordenavan. Finalmente en todo lo que respecta a la mas estricta observancia de los tres votos solemnes, era todo ojos, por decirlo, para evitar con la mayor diligencia posible todo lo que podia ser de ofensa a sus deberes de Religioso de nuestro Serafico P. S. F.

A todo lo referido hasta aqui es imprescindible el no decir algo respeto aquella virtud tan necesaria en un Religioso de la Sª humildad, la que practico hasta la ultima hora de su vida de una manera mui particular; hasta su misma figura corporal dava a entender la bajez en que se considerava; en efecto, prescindiendo al particular, en El nunca se la ha reparado aspirante a cosa alguna que tuviera el mas minimo aspecto de bellez u otra cosa semejante; nunca se confundia mas, que cuando se veia ocupar el puesto de Superior, no menos que cuando sus conmisioneros les manifestavan alguna consideracion, entonces era cuando se confundia hasta ponerse a llorar, y prorompia aquellas palabras. Ahi! pobre de mi! que sera de mi! finalmente tal era el concepto bajo que tenia de si, que tenia en mayor reputacion a los mismos Indios que a si mismo.

Pero si tal y a tan alto grado de humildad habia llegado nuestro hermano bien podemos afirmar que la consiguio por la continua y no interumpido ejercicio de la oracion; pues tal era en El este ejercicio que hasta las conversaciones que tenia con sus compañeros eran todos motivos para El de orar siempre se oia de su boca aquella dulces palabras Jesus Maria y Jose; si tomava alimento, o bebia, o hacia otra cosa, todo lo hacia, y todo lo enserava entre la parentesis de J. M. J.

A eso añade la paciencia que tuvo con los que le querian mal, pues que no ha habido epoca en la que no haya tenido que sufrir algo; y por no ser difusa en esta materia solo referire dos entre muchisimas persecuciones que tuvo. una fue la que le imputaron sus mismos Neofitos, atribuyendole que hiba de noche en pos de mujeres, con solo al verle entrar en mia casa donde estava una India gravemente enferma, y que hiba con el unico objeto de ayudarla a bien morir: la otra fue de un S^{or} quien atribuyó a dicho finado ser (fol. 45 left) hijo suyo uno de los Neofitos, conquien hiba acompañado para la Paz. y para dar fin no te dire de lo que tantisimas veces y en varias ocasiones han querido matarlo; todo lo ha sabido, y todo lo ha sufrido con la mayor paciencia y resignacion, hasta que al fin el Señor se dignó llamarle a los eternos descansos; pero ante todo quiero debilmente manifestarte todos los pormenores de su corta enfermedad que no dura mas de 7 dias.

Despues de los Santos ejercicios que hizimos los tres PPes le sobrevino una pequeña hinchazon de pies, y una continua modorra, la que a pesar que no le causava ningun dolor, no obstante siempre decia que de aquella siempre moriria; por lo que desde luego se dispuso al Sacrificio con recibir en cama la S^{a} Comunion. Ahi! hermanito no puedo con la pluma expresar ni escribir el gozo y la alegria que experimentó nuestro hermanito al recibir al Señor Sacramentado. Solo te dire que hizo como las Criaturas al presentarles alguna fruta deliciosa. Lo recibio con aquella devocion, que admirava no menos que edificava a los circumstantes; desde la primera comunion hasta unos cinco minutos antes de morir todo era invocar a